

# The American Missionary

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## Saving God's Fruit Trees From Dead Branches

ONE of the most important tasks of the church year belongs to the weeks that immediately follow the Easter ingathering. All these new members—entering together upon a fresh chapter of life, taking up new duties, assuming new obligations—must be helped to make a good start of

Now, while their hearts are still vibrant with the emotions awakened by their public confession of Christ, now is the time to do it.

What should we think of a farmer who, after the labor of raising a crop—plowing, planting, cultivating, spraying and harvesting—should lose it? If his product just from neglect to put it under cover? But this is precisely what happens in many churches. A strenuous, successful effort is made to bring people into membership, but little or nothing is done to protect them against wind and weather. Once on the roll they are left to their own devices, and though the matter ended there; with the result that many never become firmly anchored in habits of Christian living, soon begin to drift from their moorings and before long are lost to the faith. We are persuaded that the shocking mortality among church members is chiefly due to neglect at this critical stage.

A real church is a family of God, its members bound together by fraternal ties, its meeting-house some place with an atmosphere of genuine affection and habits of mutual helpfulness. Plainly, the first duty to the newcomer is to make these things good in his case. A single clasp of the hand is not enough. We must take pains to convince him that he is accepted, not in name only, but in deed and truth as a brother of the household. We hope that our readers have not overlooked Dr.

Fagley's helpful treatment of this subject in our March issue entitled, "Making the New Members Feel At Home."

A church is also a group of disciples, whose part it is to learn the things of God; the Holy Scriptures, the duties of discipleship and the way of life. Its minister is a teacher as well as a pastor. It would be well if, at this time of the year, pulpit themes, Bible class lessons and topics for prayer and conference meetings were selected with special reference to the new member's need.

Again, the church is the body of Christ, the living organism through which the Lord expresses himself to the world. To it is committed his cause. By its labor and sacrifice, his work of world redemption is carried on. It is therefore of vital importance that the member, at the very outset, should be made aware of the vastness and dignity of the service in which he has enlisted, and persuaded to take up his share of the common burden.

The church, too, is a group of witnesses testifying before the world, by word and deed, to the reality of things unseen and eternal. Here the beginner has his great opportunity. No one can bear more convincing witness to Jesus than he. The very fact that his faith is newer, and that he is, in point of experience, nearer to the man outside, gives him in this most important service an advantage over maturer Christians.

Surely a church can set for herself no nobler task than that of securing and keeping her gains by a well considered program of conservation; nor can she have a loftier ambition than to say to her Lord, "Those whom thou hast given me, I have kept."



## Self-Respect

CONGREGATIONALISTS belong to what are called Independent Churches. They pride themselves in standing on their own feet and managing their own affairs. In recent years they have strengthened the bonds of fellowship and have enlisted more definitely in the obligation of cooperative enterprises, but with the purpose of preserving through all developments the fundamental virtues of independence and self-respect. In their missionary work they keep at the front this principle which has been so vital to their own life.

We send the messengers of the gospel abroad not to dominate other lands, or to impose upon them our ways, but to bring them the good news of Christ and, respecting their intellectual endowment and spiritual insight, look forward to a fresh interpretation of the gospel at their hands. The revolutionary movement with which China is convulsed is to us an effort to throw off the lethargy of centuries and the domination of stronger peoples in order to attain that self-respect without which national dignity is impossible. Even in the incidental chaos we see the birth throes of a larger life.

In dealing with a people, thrust against their will into the heart of America, we seek primarily to build up self-respect. This race, in our judgment, must cut loose from all dependence on others, find itself, develop its own leadership, with freedom of opportunity to make its contribution to our nation and to world civilization.

In nurturing new churches we lay primary emphasis upon the same principle, making as brief as possible the period when they receive outside assistance, assured that the church can never know its own possibilities save as it develops independence and self-respect.

The same cardinal quality is central in the attitude toward the ministry. The minister's support is no longer a method of kindly benevolence; the days of the donation party and trade discounts that smack of charity are gone. It has been well said that a new ethic prevails; that every man, whatever his calling, must earn his keep and pay his way. Every minister who is worth his salt is willing cheerfully to forget himself in following the Master, but he cannot surrender his self-respect or forget his obligation to those dependent on his care.

The problems of the economic status of the min-

ister have been: reasonable support in the days of his active service and adequate safeguards against the hazards of age or disability. Without these he cannot maintain that self-respect which is a prime quality of character, indispensable for leadership.

In the evolution of a pension plan, the first stage was an effort of the state organization to provide for the age of its own ministry, not as charity but as a tribute to service rendered.

The second stage was the enlargement of the base to include the entire national fellowship so that any man, wherever he served, would have recourse in need. Does a state, however, maintain self-respect when it asks from two to five times as much for ministers who have served within its bounds as it contributes to their grants? Is there not here a primary obligation?

The third stage grew out of the inadequacy of any method which postponed providing for a man's age until he was ready to retire. Even generous gifts left the measure of relief far below the need, and, with the very best intentions, the self-respect of the minister was endangered. It became evident that preparation must begin far in advance of the day of need.

Therefore, churches and ministers laid hold of the contributory principle of modern pension systems, giving the minister the opportunity, when he enters the vocation, to begin to build defense against the exigencies which later he is bound to face.

The plan appealed mightily to the good sense and the imagination of the whole fellowship. It came to see clearly that the church should do its part, as a matter of social justice, in providing for those who give the years of their strength in service. Accordingly, a great foundation was laid.

How can any self-respecting man, entering the ministry, deny himself and those dependent on him these noble safeguards, provided at minimum cost to him?

How can any self-respecting church fail to make sure that its minister is thus safeguarded, offering gladly to share with him in the annual expense?

How can any self-respecting man or woman who pledged to share in the foundation leave the pledge unpaid?

How can any self-respecting state expect the privileges to be available to its own ministers and fail to do its full share to provide the foundation which makes the privileges possible?



## Holy Ground

WE sympathize with Dr. Beard in his protest against the unhandsome practice of which he complains in another column. What a grievous thing that congregations should show such indifference to the dignities of God's house, such disregard for the honor of his ministry, as would seem to be implied by the yawning yawn of empty pews between the pulpit and the people! Other public speakers are not so treated. At lectures, concerts and theatres the rear seats are not preferred.

In a similar vein, Dr. Lloyd C. Douglass has spoken his mind in *The Atlantic Monthly* for March, rebuking in round terms the bad manners of nonconformity. He finds that our meetings for public worship are often noisy, indecorous and without dignity or serenity. Such behavior, when seen before the table of the Holy Supper, becomes grossly offensive. It is worse than bad taste; it is no taste at all. It indicates little sensitiveness to sublime spiritual realities. One simply could not do so, if he really felt that he was in God's presence.

And this is a serious fault; for reverence is the first essential of genuine worship. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" spoke the voice from the burning bush. And so the Spirit is ever whispering to those that have an ear to hear. We are taught to begin the prayer to Our Father with the words, "Hallowed be thy name." A religious service where this vital element is feeble or altogether lacking must inevitably be insipid and tedious. It can have little power to convict, to comfort, or to inspire. The people come to it reluctantly and choose the rear pews or, upon trifling excuses, stay away.

Dr. Douglass, who, himself, is a Congregational minister, contrasts our own usual attitude towards the church with that of certain of our neighbors. "The Nonconformist is obliged to admit that, when he enters a Catholic or an Episcopal church, he realizes that he is on holy ground. He becomes aware in that environment of the supremacy of spiritual interests. People become strangely transformed as they cross the threshold. They are there for worship. The imperatives of soul culture have given secular interests into complete eclipse."

Now if these good people actually have so great an advantage over ourselves, and at a point so vital, it is surely the part of wisdom to ask the reason for it. A devout Catholic goes to church

to meet his God, because he believes that God is there, and there, as nowhere else, is accessible. Before him is the sacred wafer which, as he believes, has been transformed into the veritable body of his Saviour. The priest, turning his back upon the people, addresses the Lord. The prayer is in an unknown tongue, but God understands—and the people, too, get the drift of it. They know that it is a prayer for them. At the tinkle of the bell the host is elevated. They all see it in the shining monstrant, and with one accord bow low in adoration. So they go away refreshed, comforted and assured that their many sins are all forgiven.

We Protestants, of course, stoutly deny the alleged miracle, affirming that the real presence of Christ at the Sacrament is a spiritual presence. Some even go so far as to say that bowing down before this material emblem of the Lord's body, as though it were the Lord himself, is little better than idolatry, and are doubtless right. At the same time when one contrasts the eager reverence of their churches with the cold-hearted indifference so often seen in ours, he is fain to sympathize with Wordsworth's passionate protest against the blinding worldliness of his day: "Great God, I'd rather be a pagan suckled in a creed outworn!"

From the house of God flow streams that nourish all the sanctities of human life. That man who has no sense of the Divine Presence in the church and before the Communion table is unlikely to find other places sacred. Possibly the fact that the supply from the fountain head is diminished, may go far toward explaining the conspicuous present-day irreverence of our American people. How ruthlessly, for instance, we treat Nature; hew down the trees, leaving pitiful stumps and a litter of brush, food for conflagrations, where noble forests were standing; tear open the mountains, inflicting hideous scars upon their stately shoulders, and filling the valleys with unsightly debris; defile every pleasant, shady spot along the highway with the filthy leavings of our picnics; pollute our lovely streams with sewage; dump garbage into the inviolate seas and foul the air with the inky reek of our chimneys. Should we not treat Nature better, if we had more reverence for her Creator?

We are supposed to care for beauty: we pay fabulous prices for paintings and tapestries, which are to be shut up in galleries where few see them. Meanwhile year after year we look with complacent eyes from our car windows upon the night-mares of perfect ugliness that lie along the edges



of the towns. If we cared more for God, should we not be less indifferent to filth and disorder?

We have no serious concern for human life. In crimes of violence and manslaughter, we lead the civilized world. Having covered our risk by liability insurance, we slay our fellowmen, especially the aged and little children, by thousands, with our reckless cars. Our courts are too often under suspicion; our halls of legislation without dignity and authority. Our homes with their sacred mystery of procreation, their glory of parenthood, and their sweetness of family affection, are today shot through and through; even our schools and colleges are put to it to maintain their ethical standards, their love of learning and their ideals of service. In a word, there can be no greatness in man

apart from a reverent sense of God's greatness.

We have no wish to revert to the "pulpit voice" and sanctimonious manners of a former age; we would not count a smile in church as a sin, nor the friendly clasp of a neighbor's hand as a misdemeanor; but with all our hearts we do desire to find in ourselves and our fellow Christians a simple, serious purpose to worship the Lord in the beauty of holiness. Surely no reason appears why this may not be done as well in our own churches as in those of any other order, as fitly at the present time as in earlier generations; for God still makes his home with the humble; still speaks to the listening ear; still shows himself to the pure in heart; and for those that trust in him, still brings abundant blessings.—S. L. L.



## An Usher's Opportunity

By AUGUSTUS F. BEARD, D.D.

**R** EINHOLD NIEBUHR in his stimulating book "Does Civilization Need Religion?" begins with the assertion that "religion is not now in a robust state of health."

One potent evidence of this is in the disregard of church services on the Lord's day. This raises the question: is there anything that a pastor of a scantily-filled church can do beyond what is done towards the remedy for this, and towards getting a hearing on the part of infrequent and indifferent attendants? In other words can the church services be made more attractive in such churches than they are? People love to come together and share their experiences with others when the conditions appeal to them. Has the half-filled church exhausted its resources when it has furnished an auditorium, a preacher and a choir for the accustomed services? It is of little use for a church to advertise itself or to urge people who are not regular attendants to come to a service where the atmosphere is not in itself inviting, or where it is positively chilling through the appearance of what seems to be a half-hearted congregation. When a church, for example, is more noted for its vacant pews than it is for those that are occupied it presents no outward attractiveness to help the inner sense of earnestness. The sense of gladness in the house of the Lord is a quality that is lost when the minister has to look upon his congregation over a stretch of vacant pews. He is unable to meet the demands of attractiveness in the service if those who are present choose to seat themselves remotely from him and in the pews that are nearest to the exit. Then instead of gladness, the witnessing is painful and de-

pressing. Those who otherwise might be attracted by a whole-hearted and inspiring service are conspicuous by their absence. So much dedicated wood between the minister and the congregation is too cheerless. This would be greatly relieved if attention were given to a single detail which is largely overlooked. If ministers where these conditions exist could induce those who do attend through a conscientious sense of duty—if no more—to change this bad habit of sequestering themselves in such a way as to leave a gulf of vacant pews between the minister and the people, religion, assured by so much at least, would look more "robust." A church half-filled will be decidedly more attractive if those who make up the usual congregation are wisely distributed so that no pew may be entirely vacant. This would go far to remove the chill which comes from a thoughtless habit or a careless indifference. If a voice from a pew and from one in absolute sympathy with the pulpit—and often in pity for it—is not out of order let it say that the pulpit would help the pew immensely if the ushers could be prevailed upon to direct and lead those whom they are assisting to feel less shy of the pulpit. Ushers would do as much for the cheerfulness of the service—and so, for its attractiveness—as the minister or choir if they could but cure the malady of the back-seat. The minister, likewise, if determined and persistent, might possibly correct this unpleasant habit.

Only those who have suffered can realize what it means to a minister who has been faithful in his preparations that he may be faithful to his hearers when he sees them deliberately placing themselves



ely from him. If he is worthy of loyal support in the thoughtful consideration he is giving to their minds and souls, he is entitled to a corresponding consideration in the reception of the truth he brings, and it should be given to him in any way. If it cannot be so accorded he should demand this in other ways than in this seeming disregard of real cordiality. When a minister is compelled to send his message over a wide area of vacancy before he can reach his hearers, he has been placed at a very serious disadvantage.

The cordiality of utterance which comes by nearness is lost when the minister feels, as the people should also feel, that this remoteness does not agree with the gospel of glad tidings and does not recommend the church. So the tendency is to a conventional service, a conventional sermon and a conventional church, which does not bring a generous help towards a "robust" religion.

What is the psychology that differentiates a church congregation from all other assemblings where rear seats are not at a premium is a question we leave unsolved.

## A Practical Provision for Age

By Superintendent WILLIAM F. FRAZIER

THE social wastage and bitter frustration incident to early death is being fast reduced to a minimum. A statistician of the Metropolitan Life Insurance Company declares that the death rate has fallen at least forty percent in the forty or fifty years. The average life has been lengthened about eighteen years; and the expectancy has crept up to about fifty-eight years, an increase of nearly fifty percent in a comparatively brief period.

So profoundly this essentially gratifying change has affected social conditions and domestic private life would be an interesting but exceedingly difficult subject of inquiry. It is altogether true, however, as some one has suggested, that many of the ills which have been charged to Bolshevism should be credited to vaccination instead. The event both for the individual and society it affords a provision for the happy and profitable lengthened twilight which lies so beautifully at the end of the normal life's day a matter of increasing significance.

The conscience of the churches, sensitive to the problem involved, has been quick to say to employers in their fellowship: "You have no right to purchase the years of his strength and leave in the hands of your faithful workman long days of bitterness, and increasing despair. The duty of that fear which the evening sometimes casts out into the noontime joy of his life must be a concern as well as his. The business in which you are together engaged must provide for the needs of enforced retirement as well as yours; not only in the long look ahead and in the care which this will require, the duty of wise and persistent leadership is with you. To be less than a follower of Christ." If employers are hearing this word with

approval and are concerned to give it suitable expression. The churches are, however, themselves employers. They have the need to practice as well as to preach the precepts of Jesus. How can they advise others to organize their lives and business in harmony with Christian ideals unless they incorporate the same humanity and solicitude into their own dealings? The Congregational churches have established the Boards of Ministerial Relief, state and national, and the Annuity Fund, because these were necessary to the corporate expression of their Christian convictions. To fail to follow through thoroughly the program we have so bravely initiated is for the churches themselves to be less than Christian.

The second reason for our persistent interest in the work of ministerial relief and the Annuity Fund is as practical as the first is ideal. In the fellowship of our churches we are willing to admit no primacy for the ministry beyond that of first among equals and this primacy exists only by virtue of a peculiar service. The churches do not exist for the ministry, but the ministry for the churches. Notwithstanding this, to the effective ongoing of the churches very definite bounds are set by the quality and devotion of the ministry. With Congregationalists as with other groups, he who would improve the churches had best begin by improving the ministry.

Probably few young men decide to enter the service of the churches because they are assured of an adequate pension upon which to retire in old age; and with the service of those whose decisions are formed by such nice calculations the churches can well dispense. The gospel ministry is not any more now than in other days a business to be chosen because of such personal advantages. When



however, the call of the churches for leadership has been answered for the noblest and most unselfish reasons, time and circumstance have a fearful way of disheartening resolves, plundering hopes and pilfering away the best years.

It is difficult to secure thorough preparation and begin the work of the ministry much before thirty years of age. The young man must spend some years in becoming familiar with its practical phases and establishing himself in his profession; and by the time he is fifty or fifty-five a considerable majority of the churches are prepared to discriminate against him because of his age. Especially is this true among Congregational churches when, through the candidating system, the bloom of youth so readily distances the choice, disciplined, substantial virtues of maturity.

Over and over a life's work is begun with abandon and unselfish enthusiasm. Considerable expense attaches to the establishment of a home, some college debts remain to be paid; but all thoughts are for the great adventure of life, certainly none for the morrow. The years pass. Children come into the home, and in the late thirties or early forties the minister awakens at about the same time to the fact that he must provide for the education of his children and for his old age; that he has not much over fifteen years before he will find a growing reluctance on the part of many churches to employ him because of his years.

To meet this situation he has a very modest salary. He makes a change to better himself and finds that moving expenses and the increased cost of living in a larger community have eaten up most of the coveted margin. He saves where he can, namely, on clothes, travel, special training, books and magazines. The cutting off of these cultural advantages and the increasing anxiety of his unsolvable double problem consumes his attention, impairs his usefulness and hastens him with greater rapidity toward the dreaded days. It is not an uncommon sight to find years which are priceless both to the minister and his churches plundered beyond recovery. These years can be redeemed and the Annuity Fund, supplemented in emergencies by the Boards of Ministerial Relief, is the practical and will, in time, be the adequate reply of the churches to one of their own most acute problems.

"But why," asked one minister, "do not the churches pay to each minister that increase in salary which is being put into these funds and allow him to manage his own old age provision?" The employe of a corporation which has a pension system asked essentially the same question: "Why all this bother about pensions? Why not increase

wages instead?" The answer is that the Annuity Plan is as necessary as it is Christian and practical.

The saving which the wide distribution of hazards incident to old age achieves is very great. If a single individual plans for his own old age without the use of any cooperative measures he obviously cannot base his calculations upon his expectancy. At the age of twenty his expectancy is about forty-two years. If the period of retirement is considered to begin at the age of sixty the particular man of twenty must not assume he has no hazard of old age for which to provide simply because the average man of his years according to past experience, will not quite reach sixty-three years. Nor yet can a prudent man who has actually reached the age of sixty-five plan the average continuation of his life to the years which the American Table of Mortality statistics allots him, unless he is availing himself of the advantages incident to the acceptance of averages. Should he make this error it is altogether possible that thirty years from now he will be alive, ninety-five years of age and having had no opportunity for nineteen years to regret his fortunate choice.

In other words suppose: one thousand men require one thousand dollars each for their needs every year after the age of sixty-five; of their number will reach ninety-five years; they are determined to save each for himself; each man must provide for the possibility that he will live the one to live ninety-five years and must put aside the minimum sum which continuously invests at four and one-half percent interest will maintain him until he reaches ninety-five. The 1,000 men must provide for 30,000 years. These men who follow the individual plan need at sixty-five for the security of their old age upon this supposition sixteen thousand dollars apiece, which at compound interest will provide each a thousand dollars for thirty years.

On the contrary if these one thousand men provide for their hazards and secure the advantages of cooperation through the Annuity Fund they need provide for only about 12,000 years, and about \$8,900,000. Each man will assure an annuity of \$1,000, for each year of them. The total expense including administration costs \$8,900,000. There has been a net saving of \$7,100 to each man and a total saving of \$7,100,000 by the advantage of cooperation.

To this tremendous advantage of the cooperative plan as against the solitary plan for providing for old age the days of enforced leisure must be added the safety of principal, which is to be secured by the investment policies and wide distribution of the fund. Some time since, a Vermont minister, retiring



untarily, stated that he had a home and an assured income of seven hundred dollars a year. He felt that he was very fortunate and did not need the assistance of cooperative provision for old age through the Annuity Fund. Within a year he realized that he had neither income nor principal and within two years he died. It would appear probable that he had placed his very life in jeopardy with the means of his living. To one who has faced this problem from the standpoint of the churches and has tried for six years to be of assistance to

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those men who have come to the age of retirement and to those younger men who ought to be and are planning wisely for that day—to such a one, it becomes increasingly evident that, granted the financial resources of the churches, the highly technical judgment necessary for investment, and the great desirability of diversification in the hazards of life expectation and investment, the Annuity Plan, supplemented as may be imperative by special relief, is the Christian, the practical and the necessary method of meeting the issues involved.

We are full weary, voice of the Divine.  
How softly rolls the music o'er our wills,  
How sweet the word of comfort sent to bless!  
Such heavenly manna all our hunger fills.

We are but flesh, oh, voice of the Divine,  
Like grass we perish, and to nature die!  
Thy voice supplies the food by which souls live,  
To Him the source of life, our spirits fly,

On wings of promise, prayer, and song, and praise,  
Ever beneath our burdens nature toils,  
Till flesh and spirit go their separate ways,  
And Nature back to dust this frame despoils.

So point the upward way, oh, voice Divine,  
The spirit faints beneath her burden, here;  
We come for peace and patience here to pray,  
We hear the Savior's answer, "Do not fear."

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## An Interesting Letter

*Many of our readers will be glad to see the following letter which has just been received at this office dated Fort Vermillion, Alberta, January 14. Hilda Rose is the author of a remarkable series of letters telling about her pioneer life, which has recently appeared in The Atlantic Monthly.—EDITOR.*

Dear DR. LOOMIS:

We were very much interested in the picture of the statue of "The Pioneer Woman" that you have printed on the cover of the magazine you sent. The young sculptor forgot nothing. He put in the Bible, the grubstake and the boy. If he got his inspiration from the letters in *The Atlantic*, as I

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think he did, he must be glad the letters were published.

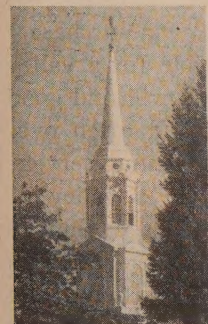
It's a remarkable piece of work, and all but breathes. I don't wonder it won the prize. Thank you for letting us know about it.

Sincerely yours,

HILDA ROSE.

THE Japanese Association of New York has an office at 250 West 57th Street and publishes a directory in English, including several hundred names. These are, of course, only the leading Japanese men, although about thirty women are

members of the Association. There is also a very attractive Nippon Club at 161 West 93rd Street, where Japanese meals are served to Americans as well as to Japanese. This club is headquarters for distinguished Japanese visitors.



## The Church

By ALICE A. FLAGG

POINT us the way, oh, voice of the Divine,  
Like little children, oft, we lose our way,  
Wandering amid a maze of gaudy shows,  
Or prisoned in some thorn-bush for a day.

We need thy comfort, voice of the Divine,  
From holy writ, or sacred songbook lore;  
We would creep in and sit at Jesus' feet.  
Show us, dear Church of Christ, the Open Door.



# The Pearl of the Antilles

By Secretary GEORGE L. CADY



OXEN HAULING CANE

IT may be there are other pearls, but I have not seen them. If any of them are more beautiful than Porto Rico, I hope to go there before I die.

It is an island of romance, Columbus, Ponce de Leon and pirates. But it is also a land of tragedy, for it has been the happy hunting-ground of the exploiter for over four hundred years.

One cannot but be charmed by the scenery and even more so by the people—a joyous, vivacious and capable people—and yet one is appalled by the poverty that abounds everywhere. It is a poverty so vast and so oppressing that it invades every part of life and forms the background of all the work that the church and nation is called upon to perform. In one of the churches the pastor said that there was not a family whose income was over three hundred dollars. This means the miserable little one-room houses, malnutrition, inability to fight against disease and inability to escape from ignorance. It is bad in the rural districts where ninety per cent of the people live. It is even worse in some sections of Ponce and Santurce where the houses are so congested as to almost touch each other.

There is poverty of spirit as well as body, for the historic Catholic church is incapable and almost seems unwilling to minister to the souls of the people. Everywhere you see the old Spanish church the most prominent figure in the center of each city or town, but its influence has so waned that it is doubtful if it really touches twenty-five per cent of the people. Never did a church have such a field with no competitors. Never did a church so throw away its opportunities. Porto Rico may be

## Where Our Flag Flies in the Trade Winds and Under Tropic Skies

said to be the most unchurched section under the American flag, perhaps the Philippines excepted.

Here are a dozen Congregational churches each holding a section alone. The evangelical denominations have divided the island up into spheres of influence and no others are to enter. Here "God and the Groceryman" would go without a purchaser! In Yabucoa our church is responsible for a valley with eighteen thousand people. You will find good audiences, a large Sunday School and often over two hundred at the Wednesday evening service. Here is our church in Naguabo, in a valley of twelve thousand people and two large Sunday Schools. Last year they took in sixty-seven on confession of faith and they had all survived six months of probation and catechism. Here is our church in the city of Santurce in a section of ten thousand people without a competitor. The church holds ten Sunday Schools each Sunday in various homes with over three hundred in attendance. It is doing a vital work on the edges of a congested section of most intense poverty.

In Blanche Kellogg Institute are seventy-five girls, as fine and wholesome and hopeful as you can find. A resident said that he had been there for twenty years and that the Institute was doing the finest bit of Americanization work in the island. There we are training teachers, wives and mothers to found the new home life where it is desperately needed.

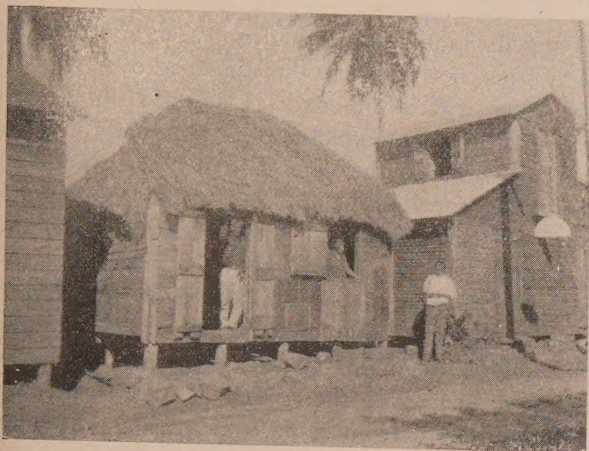
In Ryder Memorial Hospital we are playing the Good Samaritan for a people who, naturally strong, have been weakened by disease. The hospital is now well equipped with buildings and apparatus and has Doctors Watson and Skemp, as devoted Christians and as skilled physicians and surgeons as can be found in any missionary field. To this hospital we appropriate only \$15,000 and it serves at least twenty-five thousand patients every year.

While we were in Porto Rico there was much agitation concerning the now famous message sent to Colonel Lindbergh, "Give us liberty or give us death." The senders disclaim any desire for independence, but claimed it was a plea for statehood. It is evident that the large majority do not desire to leave the United States, but do desire



some assistance to lift them out of the present serious economic situation. They are not lacking the same kind of politicians which we have here,

to be guarded by strict educational qualifications. One thing at least may be safely laid down as a *sine qua non* of a peaceful relationship in the



A TOWN HOUSE



CUTTING SUGAR CANE



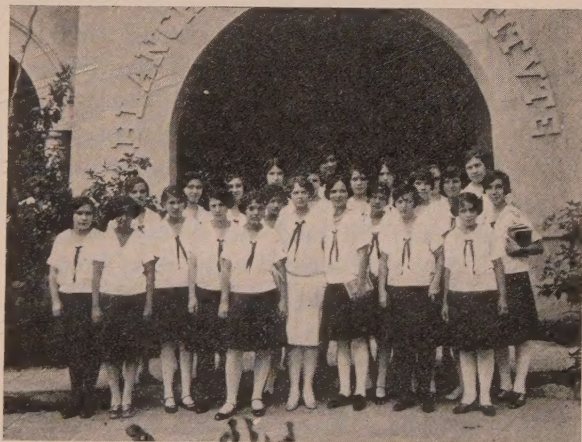
WAITING FOR THE HOSPITAL CLINIC



A STRETCHER PATIENT



FAJARDO CHURCH



STUDENTS AT BLANCHE KELLOGG INSTITUTE

no are ready to make personal capital out of their poverty. I found it to be the general opinion of the Americans there that statehood ought to be granted in the not-distant future, but it ought

future: we must approach them as equals and divest ourselves of that Nordic superiority complex which has so embarrassed the relations of the United States with all of Latin America.



# Some Reminiscences of a Home Missionary

## Part I. How Montana Looked in the 'Eighties

By BENJAMIN F. SHUART

ON the ninth of April, 1882, I took train on the Northern Pacific Railroad at Minneapolis, Minnesota, bearing a commission from the American Home Mission Society of New York City, to proceed to Billings, Territory of Montana, there to establish a Congregational church. As the terminus of the Northern Pacific Railroad, at that time under construction, was at Miles City, about one hundred and sixty miles east of my destination, it was necessary that I should provide myself with a conveyance with which to complete my journey from that place to Billings.

I therefore arranged for the transportation of my pony and buggy to Miles City by rail. I was required to ride in the car with my pony. A car was assigned me, one end of which was loaded with machinery. Into the vacant end of this car I loaded my pony, buggy, a bale or two of hay, a box containing some books and wearing apparel, and a small box of provisions. For a bed, I suspended a hammock diagonally across the car above the machinery. For five days and five nights we were trundled along over the ill-ballasted rails before reaching Miles City. We were now in the famous Yellowstone Valley, having left the Missouri River far to the eastward.

### A Perilous Passage

On the morning following my arrival at Miles City, I resumed my journey, but now with my horse and buggy. I had anticipated an easy drive up the valley of the Yellowstone, assuming that the road lay along the river. It proved, however, that for a large part of the way to Billings, the river skirted the bluffs so closely the road was forced to the highlands, where, at intervals, it was intersected, at right angles, by small canyons which broke through the bluffs to the river. The crossing of these canyons was difficult and at times somewhat dangerous. The road seemed to be a very old one and to have been traveled but little; and where it was very rocky, the builders had undertaken merely to render it passable, apparently with little regard to safety. In crossing one of these canyons I thought I was about to be held up. I had, with difficulty, made the diagonal descent along one of its sides, into the bottom of the canyon, and had started on the ascent of the opposite side, when I was startled by a voice behind me. Checking my pony and looking back, I saw a man running after me and calling me to stop. When he came up

he angrily inquired if I had not seen a little sign, away back, notifying me that the road over which I had come was a toll-road. I assured him that I had not. He then explained that the road by which I descended into the canyon had been practically impassable for vehicles until he, at the cost of much time and hard labor, had rendered it passable; and that being true, he thought he had a right to collect toll of those who reaped the benefit of his labor. I agreed with him, and ungrudgingly paid him the one dollar which he charged, notwithstanding the fact that, in making the descent, I had escaped by a hair's breadth from being overturned and spilled on the rocks.

### No Preachers Wanted

My faithful pony, however, proved equal to the task of surmounting all the difficulties encountered on the journey, and on the afternoon of the fourth day from Miles City, as we were traveling westward across a low tableland bordering the Yellowstone River, my eyes were gladdened by the sight, in the distance, of a large group of tents glistening in the beautiful May sunlight, situated in the valley below, which I knew must be Billings. A little farther on, the tableland came to an abrupt terminus and broke down, steeply, to the level of the valley. At this point the road turned sharply to the left and continued on to a group of log buildings, beside the river, about a half mile distant, which, from descriptions I had received, I recognized as the old trading post known as Coulson. Following the road into Coulson, I drew up before a small log building which bore the sign "Hotel," to make an inquiry. A man of about forty, in his shirt sleeves, and having but one arm, appeared promptly at the door and saluting me cheerfully, said, "Howd'y, stranger, you are just in time, sir; get right down and come in—dinner is all ready. Here, John, take the gentleman's horse and give it a good feed of oats. Get right down, sir, and come in—dinner is all ready." I replied, "No, I thank you; I have not yet reached my destination. I have stopped merely to inquire the most direct road to Billings." "Billings!" he exclaimed derisively, "Billings ain't no place for you to go; here's where the town is goin' to be. Get right down and come in, sir, dinner is all ready." I said, "No, I do not wish to stop until I shall have reached my destination—which is Billings." During this brief colloquy he had evidently



subconsciously speculating as to what my business in that country might be. A conspicuous tarpaulin which I had stretched over the box books and of clothing in the back part of my buggy to protect it from the sun and rain probably suggested the clue. Seeing that he could not persuade me to stop for dinner, as I was about to proceed, he inquired with a confident air.

"When you goin' to show?"

"Show what?" I asked.

"Why-when-you-goin'-to show?"

"Show what?" I replied.

"Why-ain't-you-got-a-show?"

"No, I am not a show-man."

"What then, an engineer?"

"No, I am not an engineer."

"A doctor?"

"No, I am not a doctor."

"A lawyer?"

"No, I am not a lawyer."

"Well-then-what-might-ye-be?"

With as much gravity as I could summon, I replied, "I am a home missionary, and I have been sent out here by the American Home Missionary Society of New York City, to start a Congregational church in Billings." His countenance darkened. Pausing for a moment, he descended from the little porch on which he was standing, and with his gaze fixed upon the ground, as though he was trying to think what he could say that would adequately express his sentiments respecting churches, he slowly passed around the rear of my buggy, and continued until he had also passed around in front of my pony and was facing me; then he suddenly raised his head, and looking me straight in the eye, he extended his arm and shaking his index finger at me, said sternly. "Young man, this is no place for the likes o' you. There ain't no church wanted in Billings. Why, you'll starve to death there—they won't give you anything to eat." Pointing to the range of snow-clad mountains on the western horizon, he said: "D'ye see them mountains yonder?" "Yes, I see them." "Well now, sir, you take my advice as a friend, and move on; and keep on 'till you've crossed them mountains; and on the other side you will find a little valley called Bitter Root Valley. It is settled by young married folks from Missouri, and they're your sort; they'll probably take you in and give you something to eat. But, sir, you'll starve to death here!"

#### Simple Housekeeping

At the time of my arrival at Billings the only completed building in sight was the headquarters of the engineering force engaged in the construction

of the roadbed of the Northern Pacific Railroad. Besides this, there were a few very small unfinished buildings, constructed entirely of rough lumber apparently to meet present necessities. The fact was that, until the Northern Pacific Railroad was completed to Billings, so that lumber could be shipped from the East, the town was very seriously handicapped by lack of lumber with which to build; the only supply available being the product of a small portable sawmill located in the mountains about forty miles distant, the quality of which was very poor. Aside from the occupants of this headquarters building, the population already on the ground was apparently housed entirely in tents.

Not having brought any tent with me, my first problem was to provide for my personal bed and board. This problem was speedily solved as to meals by Colonel Clough, head of the engineering department, who kindly extended to me the hospitality of the headquarters' cuisine until I should get settled; and in respect to bed, by one of the engineers, who offered to share his bed with me. His bed proved to be in a little shack which he had built on the open prairie, two miles from the town, to enable him to "hold down" a homestead filing which he had placed on the land. As it turned out, this little shack was to be my abode until the following month of August, when I returned to Minneapolis for my family. The only furniture which this shack contained, besides the bed, was an inverted empty nail keg; and I wrote more than one sermon with this keg for my revolving armchair and my knees for a desk, to the inspiring accompaniment of the larks as they disported themselves in the bright June sunlight on the roof over my head, and pealed forth their sweet notes as though their little hearts would burst with the very joy of being alive.

As for subsistence, I picketed my pony on the prairie adjacent to the shack; and found a farmer, about a mile distant, who could supply me with milk to which I added such other food as I could purchase that did not require cooking, and thus boarded myself.

Now, let not the reader get the impression that I regard this trifling experience of temporary inconvenience, which at the time I thoroughly enjoyed because of its novelty, as entitling me to a place on the Honor Roll of that noble and to-be-envied company of home missionaries, who, in the past were, and today are, called upon to endure real hardships for Christ's sake.

#### No Saints' Rest

At this early stage in the growth of Billings, the gambler, the dispenser of strong drink and the



woman of the "red light" were numerous represented and plied their several occupations brazenly and without restraint. And at times they rendered the nights hideous to unaccustomed ears. This state of things, however, did not last long, for when the railroad was completed to within twenty-five or thirty miles, the greater number of these characters moved on to a new location, farther west. But a sufficient number of each sex remained behind safely to insure Billings against being cartooned as a "Saints' Rest."

At this time, aside from the ladies at the Engineers' Headquarters, but one respectable woman had arrived at Billings, so far as I could ascertain. But there were already on the ground a considerable number of good citizens from the East, and more were arriving daily, who were heads of families, and who had come on in advance to prepare homes for their families before sending

for them. The dearth of respectable women was therefore, but temporary.

I was the first missionary to arrive, and met with a warm welcome, everybody seeming to be pleased with the prospect of having a church at Billings. Even a gambler, who was standing in the door of his tent as I was passing, accosted me pleasantly, and, during the conversation which ensued, expressed an interest in our enterprise and said: "Of course, we gamblers know that churches are death to our business, but who would want to live in a town without a church in it?" This was splendid news for the man who wanted to start one.

I had no trouble in finding Christian men who were willing and ready to cooperate with me, and in a comparatively short time the Billings church had been organized and was functioning.

*(To be concluded)*

## "The Play School"

### A Description of the Vacation Church School Movement

By VICTOR E. MARRIOTT

*Associate Director of Religious Education for the Chicago Association*

"YOU know, mother, school hasn't started yet; we're just having a good time." This was the remark quoted by a mother in commenting on the school which her son attended. His naive remark was referred to by his mother as voicing in the best form possible her commendation of the school.

At one time it would have been considered as highly derogatory to a school to have such a statement made about it. "A school is a place for serious business, not for having a good time"—such would have been the reaction of all good parents. But today we have found out that "having a good time" and "learning something" are not incompatible; on the other hand, we now know that learning goes on much more rapidly when a boy is "having a good time" provided his activity is wisely directed.

#### The "Good-Time" Plan

This type of education which is beginning to filter into our public schools was hit upon rather inadvertently by our churches in the Vacation Schools. Here was the long summer vacation. Children rejoiced perhaps when school was over, but day after day with nothing to do soon became a bore. Many parents found it a problem to handle these "moving spirits" suddenly turned loose upon them. On the crowded city street occupation for the youngsters was particularly a problem. So

the idea occurred to some people, "Why not have a Bible School in the summer? We do not have time enough on Sundays, why not utilize this free time during the long vacation?" So the Vacation Bible School came into being.

It was found that parents and children responded to the idea. But it was a different type of school from the ordinary day school or the ordinary Sunday School. It was a *vacation* school. Children were tired of the humdrum of lessons; they would not willingly submit to a new grind. The Vacation School, therefore, must have lots of play in it and a chance to do things. So a curriculum with variation and spontaneity came into being. Handwork, dramatics, story-telling, trips, games and other fascinating and non-schoolish elements were brought in.

And it worked. Strange to say, children seemed to learn something in this play school. In fact they seemed often to learn more in the few weeks of Vacation School than they did in a whole year of Sunday School. Bible study was much more successful when connected with handwork and dramatization than when it was merely a matter of learning golden texts and repeating answers out of a quarterly.

Of course, much of the crude method of the Sunday School went over into the Vacation School. The teachers were for the most part untrained.



was still considered that education comes out of a book and that the process must be "line upon line, and precept upon precept." But the atmosphere of play was almost always too strong to be entirely overcome and the Vacation School remained for the most part a "good time" school. And so it happened that the Vacation School, which at first was considered as not quite worthy of the name of school, began to be justified in our eyes and we found that there was much to be learned from its informal method.

#### A Sample Program

This is the plan observed in a little suburban church near Chicago. The doors of the church were opened at nine o'clock and an orderly procession of boys and girls marched in, Old Glory and the Christian flag at the head of the line. When all were in their places the two standard-bearers conducted the salutes to the flags, which were followed by the singing of "America" and "Brightly Gleams Our Banner." The pastor, who conducted the school, then repeated a passage of Scripture and told a story, which was short, to the point and not spoiled by moral exhortations. The group thereupon went to their classes. After the class period the older groups went out for games. The minister and the teachers played with the boys and girls. After the play period all came back for handwork. At eleven-fifteen the older groups gathered for a closing assembly where some of the results of the day were gathered up. At eleven-thirty the school was dismissed.

Many of the formal elements, which some of our more advanced schools have discarded, are still retained in this program, but it represents a high-grade example of the average type of Vacation School and shows what can be done in a small church where almost all the teaching must be done by volunteer teachers. In this school there was only one paid teacher and neither the pastor nor the other leaders had had special training in Vacation School work.

#### Comradeship in Work and Play

Several characteristics of this school merit attention. In the first place, the minister and teachers, in some real sense, lived with the boys and girls during the Vacation School. They studied with them; they played with them; they helped them with needle and saw. There was a singular lack of preaching and dogmatic assertion. For the being, at least, these leaders had laid aside formality and decided to be young again. Wherever leaders can achieve this metamorphosis fine comradeship develops.

#### Freedom

In the second place, a much greater freedom prevailed than in the ordinary school; but this was not anarchy and disorder, as some would picture



A GOOD TIME SEWING AT A SUBURBAN CHURCH

when you mention the word freedom, but an orderly disorder. In the handwork period boys and girls moved about doing the things in which they were interested, talking freely with each other. As I wandered through this busy, noisy room, with its rasp of saw, clasp of hammer and low buzz of conversation, I felt an instinctive rush of happiness. What a joyous experience to be in the midst of a group where talk and laughter is not forbidden and yet where each one is engaged in doing something that seems worth while!

#### Mutual Helpfulness

There was a third element noticeable, a fine spirit of cooperation. Here it was not a crime to help somebody else, as it is in the ordinary schoolroom. A little fellow was not able to handle the saw in making a circular excision and an older boy left his work to help him. Then at the end of the handwork period all turned in to clean up the place and make it ready for the morrow.

#### The Great Aim

Certain tendencies are observable today in the Vacation School movement that represents something of an advance over the good average school just described. First, there is the tendency to relate all the work to a central purpose, viz., character building. For a crystallization of this attitude see the definition of aim in the Proposed International Standard for the Vacation Church School, put out by the International Council of Religious Education, which says, in part: "The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living," and adds in relation to the Vacation School: "The Vacation School, because of its vacation psychology and peculiar time elements, becomes an opportunity for the pupils and teachers together to engage in



varied enterprises of actual Christian living."

It follows from this that Bible study is not minimized, but is made a means to an end and not an end in itself. That this is a real tendency and



AN OASIS FOR CHILDREN IN A GREAT CITY

not merely an offhand statement is indicated by the change in name of the movement. What was once known nationally as the Daily Vacation Bible School is now called the Vacation Church School. And although some miss the old familiar D. V. B. S. with its inside clothing connotation, there is a gain in the minds of most leaders in the new emphasis which seeks to integrate the Vacation School with all the rest of our religious education and to put all our efforts under one common aim.

The same principle applies also to handwork. To quote from "The Vacation Church School," a booklet put out by the Board of Education of the Methodist Episcopal Church: "By exactly the same reasoning, unrelated handwork has no place in the Vacation Church School. Many ingenious plans of unrelated handwork have been devised. Interest may frequently be held by such devices. If the end of the Vacation School is to maintain interest, then such plans are justified. But if interest, activities, lesson material and teaching methods are merely means of developing Christian lives, and not ends in themselves, then every item which enters into the program of the Vacation School must pass this test before it enters: 'Does it contribute definitely and in related fashion to the present Christian living of the pupil?'"

It is sometimes asserted that there is a tendency toward community schools instead of individual denominational schools. In Chicago, the only area of which I can speak from first-hand acquaintance, no such tendency has appeared. Statistics are not available, but according to the New York office of the International Association churches in small towns are inclined to combine for the Vacation School.

### Community versus Individual Church School

There are many advantages in the community school, both theoretically and practically, but there is this one fatal weakness: what is everybody's business is nobody's business. There is apt not to be the same continuity in the community school that appears in the individual Church School. The community school often fails also for lack of finances or leaders because the individual churches do not feel sufficiently responsible for the support of the community enterprise.

One feature of the work should certainly be interdenominational and cooperative; that is the training school for teachers. Whatever success has been achieved in the Chicago area is largely due to the fact that since the beginning in 1907 the denominations have cooperated in such a school.

### Lay Your Plans Early

Just a word about organizing for a Vacation School. In an individual church project the Committee on Religious Education with the pastor or director of religious education should lay plans for such a school early in the year, select a director or principal and provide ways and means for financing the school. Many churches put the Vacation School on the regular budget. In conjunction with the director, the committee should select the best possible teachers and make it possible for them to attend some training school, if there is any such available. If it is to be a community project, a committee composed of representatives from all the denominations should be called into being early in the year and the arrangements for the school should be entrusted to them. Where there is an organization for week-day work the simplest thing is for this same committee to plan the Vacation School.

In nearly all the large centers, such as New York, Chicago and Cleveland, bulletins are issued each year giving announcements of courses, programs and so forth. It would be well for those who are organizing new schools to write for these bulletins. "The Vacation Church School," the Methodist pamphlet referred to in this article, is very suggestive. Stout and Thompson, "The Daily Vacation School," has been considered one of the best manuals. A new book by J. M. Armentrout, "The Administration of Vacation Schools," is in preparation by the Presbyterian Board. A very detailed program for a large school is described in Krumboltz, "A Summer Program for the Church School." Any of these publications as well as text-books can be obtained from the Pilgrim Press, either at Beacon Street, Boston, Massachusetts, or at South Market Street, Chicago, Illinois.



# The Land of Sky-Tinted Waters

By WILLIAM WHITE LEETE, D.D.

Where Minnesota Gets Her Name

Imperial Size, Strategic Position, Huge Industries,  
Vast Products

Church Building Among the Most Fruitful of  
Her Undertakings

To Build the Church Is to Build the State

THE Great Lakes cover in their outreach 1,115 miles and touch eight states of the Union. Their western boundary is Minnesota. In that great state the representatives of Congregationalism will gather on May 22-24 for important conferences. As a background to these conferences there are some facts well worth remembering.

Minnesota is our central border state on the north. In its highest portion is the watershed between the St. Lawrence and Hudson Bay system and that of the Mississippi.

Minnesota ranks tenth in size of the states and casts eleven votes in the electoral college, having a population of 2,387,125. It covers 83,365 square miles, 3,324 of which are occupied by its lakes and rivers. Over it all the Indian roamed and hunted and fished till in 1851 the government took away its title to property. In 1862 the Sioux under Little Crow massacred five hundred settlers and drove away twenty-five hundred more. And yet in its name the great state honors the Red Man.

As the changing colors of sunrise and sunset reflected themselves over lake and stream the Indians called the waters "sky-tinted." And the word



SHIPPING THE COAL

that they used in that exclamation is the word that we now use when we say Minnesota.

But the thing that interests us Congregationalists in Minnesota is the story of our Extension Boards which is recorded there. In 1849 Minnesota was organized as a territory and in 1858 she was admitted to the Union as a state. There was but one Congregational church within her borders, when, on May eleventh, 1853, was organized our Congregational Church Building Society. Congregationalism in the state and Congregationalism in the Society have, therefore, grown up together and stand at this hour at their seventy-fifth anniversary. Each has done much for the other and there will be an especial warmth in the greeting when they shake hands together in Minneapolis on May 22.

During these years many churches once assisted by the Home Missionary Society have disbanded or united with other bodies, but in place of the one church—which, by the way, was the First Church, Minneapolis—there are now 214 Congregational churches in the state of Minnesota. Their membership is 27,717 and the value of their church property \$3,912,305. During the year 1927 the churches gave under the apportionment plan \$77,489. Counting \$19,875 that was given to special benevolent objects and \$55,169 that was given to undenominational causes, the sum total of their gifts was \$152,533.

As a helper to all this property and to all this growth the Building Society has performed a big brother's part. Although Congregationalism in Minnesota and the life of the Building Society started together, it was fourteen years before the Building Society had money enough in its treasury



FROM THE COAL FIELDS



to make its first grant of \$500. Its first \$500 was given in 1856 to the First Church in Omaha. But in the years since then Minnesota, with all the



A FISH STORY

other states, has shared in its resources. 391 times has it come to the aid of churches needing houses of worship and 129 times has it aided in the building of parsonages in the state of Minnesota. Its total outlay for church buildings in the state is \$479,826.68 and its total outlay for parsonages \$84,616; a grand total of \$564,442.68. Making no mention of what has been done by the Sunday School, the Education and the Home Missionary Societies, Congregationalism through its Building Society alone has evidently made no small contribution to the highest interests of the state.

But the ordinary visitor takes no account of all

this. Under the shadow of the giant flour mills at Minneapolis the figures have no value till he remembers the words of Jesus: "Man cannot live by bread alone." The sportsman lured by the advertisements of big fish and game (see accompanying picture) will believe and tell all kinds of tales and spend all kinds of money, but when somebody tells him of the doings of a hard-worked missionary nearby he may even hold him and his church up to ridicule on the ground of this great waste of money.

But wisdom is justified of her children. There are few churches in the state of Minnesota that have not at some time or other received aid from the Building Society. The buildings thus erected have been recruiting stations for those who would serve their fellow men. What noble and righteous cause is there in the state of Minnesota that the members of those churches will not uphold today? And who can tell of the thousands who have gone out to other states and lands to repeat the same story?

The Building Society helped earlier some churches that are now very strong. In 1916 the Pilgrim Church of Duluth erected the fine building pictured on this page at a cost of \$160,000. But there were days in its early history when it could not go alone and the Building Society was its



PILGRIM CHURCH, DULUTH, MINNESOTA



er. And what a helper of others that church day! It gave, last year, \$8,181. The United States Steel Company has holdings, just west of Duluth, of iron fields stretching over a hundred square miles. They are the largest iron fields in the world. Pictures on page 199 show the railroad cars and the ore needed to transport the ore. But the ore that comes out from the ports of Duluth and Superior is not more essential to the structures that later will be built in all parts of the world than are characters created by the teaching of Jesus essential to the progress and peace of mankind.

No apologies are made when money is spent to secure great business results. No more should they be made when money is spent in securing great results for religion. Whether east or west the task of building a church is a hard one. Physical, financial and temporal desires are all fighting against it. The only way we can do for each other is none too much to see the picture of the little church at Graceville.

It was built last year and cost only \$8,300. It is not worth more than that as a sign that some one far away have interests in their fellow citizens in Minnesota? As we see the snows piled up and that parsonage in Madison are Congregationalists not thankful they have had some share in securing a house into which the fierce winds cannot enter and have been able by this house to bring interests between pastor and people the year around?

There, too, are the foreigners. We have helped them in earlier years to houses of worship and many of their children, truly Americans, take

a live part in the English-speaking churches managed by the simple, good rules of the Pilgrims. The Building Society has been a prominent factor



PARSONAGE AT MADISON

in the work of Americanization in Minnesota.

And there is the minister. Does he know any better friend than the Building Society? At International Falls in the Rainy Lake region are the pulp mills of the Minnesota and Ontario Paper Company. A picture on page 202 shows one of their lumber piles containing 36,000 cords. All of these logs will be run into pulp. Could human natures be treated that way, the minister's task would be comparatively easy. But souls are not logs. The minister must even create tools for his work. There may be no fit place where the people can gather. The sentiment of the town may be against all forms of religion. Only a select few may be ready to help. But when such a minister finds in the post-office that letter from New York that reads: "The Building Society will stand be-

hind you," he walks down the street like another man. We verily think that the Church Building Society has smoothed out more wrinkles from the brow and allayed more heartaches for the minister than any single agency employed by the denomination.

The delegation will see at Minneapolis and St. Paul as many signs of wealth and culture as any cities in the land can boast. But they will also there be reminded of home missionary tasks not yet undertaken. The day of church planning



FIRST CONGREGATIONAL CHURCH, GRACEVILLE, MINNESOTA



and building is still on in almost all of our states. It is so surely in the great state of Minnesota. We will cite but one illustration. The giant tractors seen



FOOD FOR THE PAPER MILLS

in our picture are tearing up soil at Hollandale—soil that has lain untouched since it was fretted by the glaciers. In that region people are buying

of God and they say, "We must have a house of worship."

A year ago at Easter eighty-four of them became charter members of the Congregational church of Hollandale. A temporary building is already up and, encouraged by the Building Society, the people have quickly raised on the field several thousand dollars.

Other settlers are on the way, but most of them must put their money for several years into buying land and building homes. At this point the Building Society makes way for what some day may be a church that passes on its help to others.

Petitioners like these will still knock at the door of the Building Society when its seventy-fifth anniversary has become its centennial. And with every appeal will come a new joy to the giver as well as to those who receive. For with every year we are sure the day will be hastened in Minnesota.



BREAKING NEW SOIL

up tracts of ten to forty acres. In order to do so they must, for the present, go into debt. Notwithstanding all this there are among them lovers

when, on the hearts of her people, will be seen the Indian once saw on her waters—the tint of sky.

✻ ✻

## That Questionnaire

IN the April issue we asked for information upon three points: Is this magazine, in the opinion of its readers, making good? Is the price right? Are the clubs desirable and should the present low club rates be continued? In reply to these questions, we have thus far heard from about one-fourth of our subscribers, either personally or through representatives, pastors, club leaders, and so forth. While additional letters are

arriving continually and in increasing number

All this information is promptly placed in the hands of the committee upon the proposed merger at whose request it has been secured. We hope to report in June to report the nature of these opinions. Meanwhile, we can only thank you for the frankness and fullness of your replies, and assure you that we warmly appreciate all the kind things you are saying.



# A Field of Opportunity

By REV. D. ELLIS EVANS, *Red Lodge, Montana*

THIS beautiful little valley surrounded by rolling hills, underlaid with nine different veins of coal, and with picturesque mountains in the distance, was first visited by white men from Canada, who, on finding that the Indians made their headquarters here, accordingly named it "Red Lodge."

It is located on the swift-running stream of crystal water known as Rock River. It has a great elevation and a population of five thousand. It is also the county seat of Carbon County, one of the best agricultural counties in the state. The principal industry, however, is coal mining. Several hundred men are employed and have comparatively steady work. Its schools are second to none. There are eight hundred and fifty children in attendance, including those in the Carbon County High School. It is claimed that at one time there were twenty-six different languages spoken upon our streets.

We still have a cosmopolitan population, made up of Italians, Finns, Austrians, Montenegrins, and other nationalities. Religiously, the people are Lutherans, Roman Catholics, Episcopalians, Methodists and Congregationalists, with a few interested in about every other cult in the world. There are twelve different fraternal organizations having large memberships and doing much to amalgamate the complex population.

Before the discovery of coal, this country was a huge cattle range. There is a record of one shipment from Texas of forty-five thousand head of cattle which were fattened on the luxuriant grasses found all along these mountain streams before shipment to market. That vast region, much of it under irrigation, is now cut up into farms and dotted with comfortable homes and prosperous villages. Great excitement just now is prevalent over the oil field some six miles to the northeast, where a well four thousand feet deep seems to indicate the prospect of a great flow of oil.

Our Congregational church was the first one in the community. It was organized in March, 1890, by Rev. W. S. Bell, the American Home

Missionary Society's superintendent for Montana. The following May, Rev. William Howard Watson, of sacred memory, came here from Valley Springs, South Dakota, and ministered to the people, alternating Sundays with Rev. Charles Lindsley, an Episcopal missionary. He remained

with the church for thirteen years, and is spoken of by the older people of the community, regardless of church affiliation, with great affection and respect. The services were at first held in what is now remembered as "Conrad Hall," in the old town. The present church building was erected in 1891; the parsonage, a good seven-room house, in 1906. The church has been remarkable for a procession of ministers and members. The writer, who came in May, 1927, is its sixteenth minister within thirty-eight years. Rev. Mark C. Inghram, who received ninety members into the church, had a pastorate of five



REV. D. ELLIS EVANS

years. His was a remarkable accomplishment.

There was an interesting revival last April, the result of a union effort carried on under the splendid leadership of Rev. J. M. Dickey and Rev. Christiana Robinson Dickey, of Texas, as a result of which thirty-four were added to the roll, making a total of one hundred and forty-two. There is a movement on at present to have the Dickeys return to us for another campaign this year.

This church has always helped keep alive the spirit of community service and made the best use of opportunities to serve its constituency.

The possibility of reaching the young people of high school age and under, of Finnish and Italian parentage, seems to the writer very great. If we could arrange to hold the union meetings in an independent building, not connected with any church organization, our success would, no doubt, be much greater, because the parents of these young people, in most cases, have broken with the churches to which they belonged in the old country. Could we devise some means to transfer the loyalty, interest and enthusiasm manifested by our fraternal orders to our churches, our community would prosper spiritually and would become known for its good works.



# Something New in the Mountains

By FRED LESLIE BROWNLEE

Denmark's Way in Education  
Applied in Our Southern Highlands

Mountain People Trained for  
Mountain Life

A School Without Credits or Ex-  
aminations

A Home at the Heart of It

Cooperation the Keynote



THE REHABILITATED HOME

IT isn't a new plaything or a new game, a new dress or a new suit, a new bicycle or a new car, a new home or a new church. It may mean all of these things some day, for they usually follow in the wake of enlivened interests, natural ambitions and larger incomes. It is a *new school* with a natural and vital theory of education, free from formal discipline and the usual pedagogical impedimenta such as units, credits, certificates, diplomas and degrees. It radiates good will and good cheer. It develops keen brains, responsive nerves and strong muscles. Its teachers and students sing and play together; think and plan together; and together they dream great dreams of what life will be when all men understand and use aright the infinite resources of the universe for the good of all mankind.

Refreshing, isn't it? Sounds like the enthusiasm of youthful idealists, doesn't it? It is refreshing, but there is nothing impractical about it. It is as old as Adam and as new as yesterday. It was

a great day for the human race when Adam and Eve in their inquisitiveness were led to eat of the fruit of the tree of knowledge. 'Tis true, according to the old legend, that this cost them a paradise of comfort and idleness, but who wouldn't exchange such a life for a life of wisdom and achievement?

A Danish educator, Grundtvig, conceived the idea, proved the theory and "awakened, enlivened and enlightened" the Danish people. These are the three key words of the Danish Folk School system, a system which has redeemed the land of Denmark, made marketable its produce at a profit to its tillers and made happy and intelligent a hitherto disheartened and embittered peasantry.

The late John C. Campbell, once an A. M. A. teacher at Joppa, Alabama, Pleasant Hill Academy, and, for a number of years, president of Piedmont College, became the American authority on the Southern Highlanders, their homes, their problems and their capacities. Twenty-five years of experience

convinced him that something different from the regular type of private and public school was needed to make life profitable and wholesome for the folks in the Southern mountains who did not graduate from regular schools into the larger life of the world, but who stayed back home to till the soil. He believed that Denmark had discovered the secret which he needed to learn, so he planned to go to Denmark, but death overtook him. Alone, Mrs. Campbell made the journey and began a study of the Folk Schools. Later



REGISTERED STOCK



Miss Marguerite Butler joined her. Today they are in charge of the John C. Campbell Folk School in Brasstown, North Carolina, the newest thing in the mountains. The school is incorporated and managed by its own Board of Trustees with a local advisory committee. Private individuals, the Presbyterian National Board of Missions, the Episcopal Board and The American Missionary Association assist financially.

Brasstown is in the extreme southwest of North Carolina. At the junction of the little Brasstown and the Big Brasstown creeks stands a general store. Within a circle of five miles radius from this store live fifteen hundred mountain people, practically all of whose names appear in the register of the 1790 census. For generations they have made little progress. They saw no use in trying, for you get "no whar nohow." Labor was hard, the distances were long, crops were thin, markets were poor and money was scarce. A study of one hundred families revealed an annual cash income per family of less than ninety dollars. Among these people Mrs. Campbell and Miss Butler went; got acquainted with them; won their confidence and talked Folk School to them. They responded and promised to give their land, their labor, their labor and their limited means if only Brasstown might be selected as the place for the new school. They won out and made good on their pledges. Now they feel that Brasstown has bright prospects for the future.

At the center of the school is a home; a most attractive, inspiring and hospitable home. Mrs. Campbell and her co-workers live there, but it belongs to the Folk School and the community. It



THE MUSEUM

is an old, rehabilitated farmhouse. At little expense it was restored, enlarged and beautified. Its rose trellises, slabstone walks, sanitary toilet and



THE  
DANISH  
FARMER

new paint teach every day a lesson in home making. Its furniture is typical of the mountains. Its doors have wooden latches with the strings always out to neighbors and wayfarers. Its life is real and restful and wholesome. If Mrs. Campbell and her workers did nothing more than just live there it would be abundantly worth while.

In the country barns are usually larger than houses, for it takes cattle and farms to keep up homes. So it is at the Folk School with its registered sheep, hogs, cattle and chickens. There was no other registered stock in the community. Why should there be? Eggs bring only fifteen cents per dozen. No one can produce eggs at that price and make a profit. But the Folk School means to prove that registered stock together with cooperative buying and cooperative marketing will pay.

Meanwhile, who knows anything about cooperative buying and cooperative marketing? Let me introduce you to Georg Bidstrup, a graduate from a Danish Folk School, a young farmer by free choice and skilled by experience. He knows and loves every pig, cow, sheep and chick on the school farm. Why, he even keeps their pedigrees and he registers their daily production! He knows just what they cost, how much it costs to keep them and how much they will produce under proper treatment. He knows the land, how and where it needs to be drained and what he needs to do to build it up. From sun up to sun down he works with a smile and oft to the tune of a folk song. The one he



enjoys most is, "*Jeg er en simpel Bondemand*" I am just a common farmer. With him works gleefully a Belgian, Mr. Deschamp, forester, farmer,

rather show a customer his collections than sell him a pound of coffee or a quart of molasses. Furthermore, the museum is a cooperative enterprise. It was built by volunteer labor and everyone is alert to add to its collections of old mountain handicrafts.



A TYPICAL BRASSTOWN HOME

stone mason, electrician, civil engineer—really, I know not what he can't do perfectly. And what he and Georg can do so well they teach in the Folk School. Oh, yes, Georg is also a pastmaster at Danish physical exercises. Late into the night Georg works at his books. On his shelves are government agricultural reports, together with textbooks, technical books; also some literature and poetry.

Then there is the museum, not after the fashion of the metropolitan museums, but after the pattern of the mountains. It is a museum specimen itself, built of hand-hewn logs made air-tight with clay. Its roof is covered with hand-split shingles. Its doors and wooden windows are hung with wooden hinges. Its chimney is fashioned of logs and twigs filled in with mud, now hard baked and fireproof from use. In it you find an interesting collection of old, hand-made mountain furniture, spinning wheels, implements and cooking utensils. Should an unscrupulous collector appear the latch-string would certainly have to give way to a padlock.

This museum is indigenous. It had been started in the general store before Mrs. Campbell arrived. The storekeeper has been collecting arrow heads and Indian curios ever since he was a small boy. He would much

as farming and industry have their places. The whole thing is not set up and arranged according to the schoolmaster's academic assignments, however. Interest, freedom and inspiration determine all procedures. Students and teachers in seminar fashion sit about the same table and informally discuss the topics under consideration. For periods of ten weeks they eat together, work together, sing together, play together and study together. Then they go home to "awaken, enliven and enlighten" the sections of the country and the homes from



INFORMAL TEACHING



which they come. This is the refreshing announcement which greets prospective students from ages eighteen to twenty-five: "No examinations or credits will be given. The courses are not intended to fit for particular trades, or to prepare for the graded school or college. They are designed to help young people take advantage of their natural powers and to make their lives in the country better, more efficient and more interesting."

We said a while ago that the average cash income of one hundred families proved to be on investigation less than ninety dollars annually per family. We also said that eggs at fifteen cents per dozen mean less than the cost of production. These and similar facts reveal the fundamental mission of the Folk School. The philosophy and customs of the mountains for generations have been individualistic. The philosophy of the Folk School is social and its methods are cooperative.

There are the Saturday night community meetings. I attended one of them and it was an unforgettable experience; a real community sing and talk fest around a great open fire in the beautiful community house! Then followed hand-shaking, chatting and the fellowship of real folk, until all were reluctant to part even though most of the people had to walk from one to five miles to their mountain cabins.

The Farmers' Cooperative Credit and Loan Association renders a service quite disproportionate to its size. A five-dollar share makes one a member. You have to be a member before you can become a borrower. Four per cent interest is paid on deposits. A bona-fide six per cent interest is charged for loans. Money may be borrowed only to improve the farms and better the home life. There are now seventy-four members, forty-four of whom are senior members. They have deposited from their meagre incomes seven hundred and eighteen dollars. All of this except two dollars and eighty-six cents is out on twenty-one loans at six per cent. Can any bank boast of a better relative record? No borrower has ever defaulted. The loans have been made chiefly for the purpose of purchasing seed, fertilizer and registered stock. One of the junior members has on deposit sixty dollars which he has earned himself from the sale of the cream of one cow which he owns and for

which he cares. He is saving for his college education. The owner of the general store, who loves his curios more than his wares, is treasurer of the



THE CREDIT LOAN ASSOCIATION

Credit and Loan Association. He takes great pride in its growth and its services. He is obliged to make regular reports to the State Department of Agriculture and his books are ever open for inspection.

Then there is the Farmers' Association, which has already established a cooperative hatchery. A hatch was taken off while I was there and the farmers came for their chicks—an eighty per cent yield. Twenty-two farmers took ten-dollar shares, which made possible the incubators and equipment. The hatchery is at the Folk School under the direction of Georg. The next step will be the cooperative marketing of eggs this fall. The Farmers' Association is also considering the cooperative building of a dam near the waterfall where they will place a community mill and also later an electric generator.

Added to these interesting enterprises are the Women's Community Club with its health and better home programs, the girl and boy scouts and a half-dozen other clubs. Indeed, Brasstown is looking up, reaching out and lending a hand! The whole enterprise is hardly three years old; the liveliest and healthiest three-year-old I have ever seen.

Do you wonder that I am proud to be a trustee of the John C. Campbell Folk School? And aren't you glad that the A. M. A. has a financial share in it, and that the Congregational churches of America



are helping to pay that part cooperatively?

Wouldn't you like to take a ten-week course at the school some fall or spring? "No credentials, no credits, no examinations, no degrees." Wonderful! But then the dormitory has not been built yet.

You would hardly choose to sleep out in the open. Nights in the mountains are pretty cool, and it rains sometimes. Perhaps you know someone who would like to help build the dormitory. Thank you.

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## Messengers of Joy and Gladness

By HARRY R. MILES

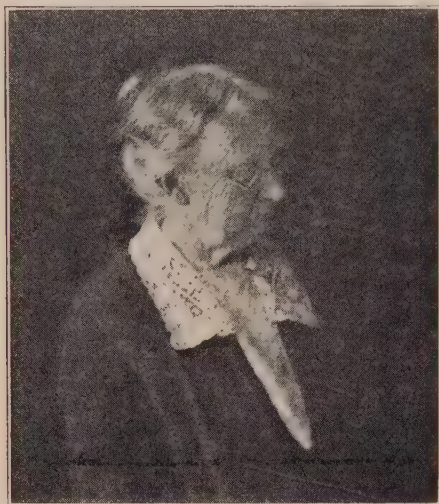
SOME grants of the Congregational Board of Ministerial Relief alleviate tragedies brought on by poverty and sickness in old age. They are sorely needed and are all that shelters brave souls from abject misery. Most grants go on

independent spirit, to go on living her own life and, as she says, it brings her joy and gladness.

Some of our sufferers live a radiant life. One wrote, on receipt of his Christmas check, "When I was a boy I wished I might get to the end of the rainbow. I never could quite do it, but just by waiting the rainbow reached me, filling the whole room, striking us right in the heart, the pot of gold—not so large but ample; and best of all was the beautiful and fragrant bouquet of Christian fellowship."

A woman of eighty-one, frail but full of life, writes from a home which is guarded by a grant, "I am just a half block from my church. I can hear the bell ring, see the lights and as I sit in an invalid chair on my little front porch, I see the children, the men and women going to and from the church. I am always at Sunday School when able to get there even with use of a cane. It is a great pleasure to me as I have worked there so many years."

Grants keep families together while children are in school. One brave widow, who has a position that takes her away from home except week-ends, leaves a daughter of sixteen to keep house for the other children. She hopes that generous donors know the cheer that her grant brings in these years of struggle to educate her children. Her



A GRANT BRINGS HER JOY AND GLADNESS

happy errands and become messengers of joy.

A pensioner who divides her time between the homes of two daughters gave up her grant four years ago saying, "Through your aid my debts are paid, and my old body doctored up so I will no longer ask for help." When two years later her grant was restored upon request she said, "It means more than you can imagine to be able, through you, to keep my place in the world in matters of church and home. Otherwise I would be just a dependent old woman. I hope you do not think that my own daughters are anything but loyal and loving, willing to make any sacrifice for me; but you have helped me to be rid of the feeling of dependence. My daughters often smile and say, 'Isn't mother happy to have her own money to carry out her desires for helping in the work of the world and to buy what she needs for herself.'" A small grant enables this woman, with keen interests and



THE PARSON WITH HIS ESKIMO FORD



eldest son, who is working his way through college, said as he saw the relief which a remittance from the Board brought her, "Mother, when I am earning money so that I can give some, it is always going to be given to that Congregational Fund."

A check has just gone out to help meet the Commencement expenses, perhaps including the graduating dress, of a girl without father or mother who is finishing high school, through which she has helped to work her own way.

Sometimes a grant turns what looks like defeat into real triumph. A minister was incapacitated for further service by acute and constant asthma. He had seven children, ranging from six to nineteen. The two oldest girls were determined to obtain a training, one as a teacher, the other as a nurse. They took work in a country hospital at pay which enabled them to help largely in support of the family. Then, alternately, they would take a year off, one for college and the other in a nurses' training school. In this way one graduated from college, is teaching in the home high school and putting a younger sister through this school. The other is now finishing in large New York Hospitals, her training for a registered nurse. She is a girl of ability and charm. Meanwhile, a third sister has gone into the country hospital and is contributing to the family budget. The youngest boy and girl are in school, where the girl was the only scholar who last year got one hundred percent in all her examinations, and her mother, too, is doing well. This family is wonderfully appreciative of their father's grant of \$250. It carries a sense of friends standing by, which has helped to bring out the fine stuff in these spirited children.

A grant has just been voted to one of the most independent of women. Her husband, a graduate of Yale in 1877, dedicated himself to work for the American Indians. After a year at the Santee School he went to live among the Sioux, the only English-speaking man in that part of the Rosebud Indian Agency. He was given

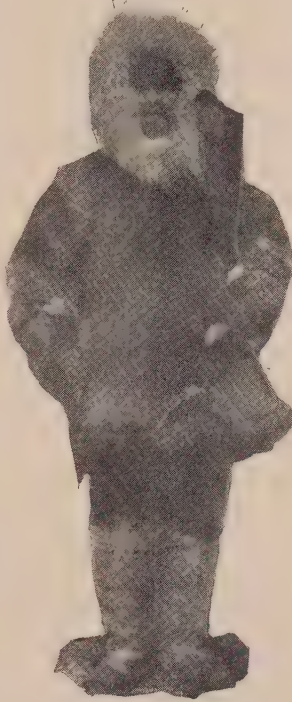
money to build a log house for himself and his bride. He did the work himself and saved enough to put up alongside a schoolhouse, where he had night school for the Indians and held church services. He covered many out stations at distances of from six to a hundred miles.

Sent for a year to Wales, Alaska, to establish a church where no minister had been, he organized on the following Easter a Congregational church of one hundred and fifty Eskimos. He was unable to leave because there was no one to take his place, so he stayed thirty-nine months and used the proceeds of a matured insurance policy to do work for which his budget did not provide. His wife carried on the work among the Rosebud Indians during his absence.

As the man who succeeded him in Alaska could not endure the solitude and the rigors of the field, he was urged to return, and did so for another year. He then came back to his Rosebud work and threw himself into it with his accustomed vigor. When

off at an out station building a house for the native worker, he felt ill but kept on until he finished the house, and then, with walking typhoid, went to Ohio for a speaking appointment, after which he collapsed and died in 1911.

His brave wife has educated her four daughters, the youngest of whom finishes her schooling next



"MISSIONARY TO THE  
ESKIMOS"



THE ALASKAN INTERPRETER AND HIS FAMILY



June. She has had the post office of her little village, which has yielded her six hundred dollars. She never asked any help from the Board, but recently she has been through an operation and protracted sickness, with the nearest doctor seventeen miles away. Her health is so broken that she can not long carry the work of the post office. Friends who knew her need wrote the Board, which gladly voted a grant to the heroic woman.

Pensioners who live with their children, in expressing appreciation of small grants, say that it makes things much pleasanter to have money for personal needs and to contribute sometimes to the family budget. The work which grants do in preserving for many this sense of independence and happiness, and in opening to children the opportunity for education, is a glad ministry, no less essential than guarding others from abject want.

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## On to Minneapolis!

THE Annual Meetings of the Congregational Home Boards take place at Minneapolis, May 22nd to 24th, the opening session being on the evening of the 22nd. During the morning and afternoon of the first day the Board of Directors of the Homeland Societies will hold its semi-annual meeting beginning at 9:30 o'clock.

All the sessions will be held in Plymouth Church. The welcome of the state and the Twin Cities will be given by Governor Christianson and the response delivered by Dr. Harry P. Dewey, long associated with the work of the Societies. Devotional services will be conducted by Rev. A. W. Palmer, D.D., of Oak Park.

Beyond the time which must be given to the business of the denomination, an unusual number of timely and inspiring addresses will be delivered. Many of them will come from leaders in our own denomination as, for instance, President Ozora S.

Davis, Moderator of the National Council, who is scheduled for Wednesday evening, and Rev. William Horace Day, D.D., President of the Home Societies and Chairman of the Board of Directors who will preside over the Convention dinner Thursday evening. At this dinner, or elsewhere in the program, Professor Luther A. Weigle, recently elected Dean of Yale Divinity School, will speak.

Women will have a large place on the program. Miss Helen F. Smith, elected last January as Project Secretary, will make her first report. Miss Gertrude Marsh will speak on "Our Spanish American Responsibilities in the Southwest"; Miss Miriam L. Woodberry, on "New Americans"; and Miss Georgia L. White, Dean of Women at Carlton College, on "Youth and Missions." An outstanding feature will be the forums on "Cooperation Among the Races" and "Cooperation Among the Churches," the latter conducted by Dr. Malcolm



PLYMOUTH CONGREGATIONAL CHURCH, MINNEAPOLIS, MINNESOTA



Dana, Director of the Town and Country Department.

Friends from other denominations will be drafted for the occasion. Those who know Secretary Frederick A. Agar of the North Baptist Convention will charge all their friends not to miss hearing him speak Wednesday afternoon at 3:30 o'clock on "A Process of Spiritual Enlistment." It is a new kind of message and will grip the brain and the heart. From the Presbyterians, Rev. Charles

Stelzle is coming to us and will no doubt make a great address Tuesday evening on "America at the Cross Roads."

This will be the first semi-annual meeting of the Directors of the Home Boards to be held in connection with the Annual Meetings of the Homeland Societies. Many of the rank and file of our churches within and without the Twin Cities will be present to receive the information and the inspiration which these meetings are sure to impart.



## A Vocational Conference

By ROBERT W. GAMMON, *Associate Secretary, Congregational Education Society*

THE Agricultural College of Montana conducts every year two vocational institutes, one for high school boys, the other for high school girls. These institutes are held at the college at Bozeman and bring together for each institute about fourteen hundred. The college authorities, by means of public subscription, pay the traveling expenses and lodging of the young people while they are at Bozeman and the young people pay for their own meals. The college puts on during the week various contests that are of interest to boys and girls from the villages and the farms, gives dances and other social affairs for their recreation and at the same time puts them through a week of hard work.

### Speakers and Themes

The college brings to the conference outstanding leaders in various vocations, who present the situation in these callings to the boys and girls. This year the following topics were presented to the boys: The Right Use of Leisure; The Field of Science; Planning a Life Career; Deciding and Preparing for a Life Work; Insurance as a Profession; Dentistry as a Profession; How to Determine One's Life Work; Present-Day Economic Conditions; The Field of Chemistry; Guide Posts to Life; Vocational Information in Selecting a Life Work; Physical Fitness; The Psychology of Selecting a Vocation; Opportunities and Adaptability; Has the Young Man a Chance?; Osteopathy—the New Profession; The Noble Art of Agriculture; The Ministry; Forestry as a Vocation; Geology and Mining Engineering; Journalism; Law as a Profession; New Movements in America; Opportunities in Agriculture; Engineering; The Young Man in Business; Chemistry in Everyday Life.

The leaders who presented the vocations to the boys represented practically every part of the country and most of them knew how to make their

presentation attractive. The boys were faithful in both attendance and attention and maintained good order. The session lasted from nine in the morning until four in the afternoon, with an hour's intermission at noon.

### Three Elements of Success

The unanimity in emphasis of the speakers was remarkable when one takes into consideration that they were presenting such a variety of vocations and came from greatly differing experiences. In one thing, however, most of the speakers had had a like experience—most of them had made their own way through school. The emphasis they placed was almost without exception upon hard work, honesty and service as the elements of success. The boys were reminded that technical education alone does not bring success and were told over and over again that it not infrequently happens that the man with scanty education runs far ahead of the one highly trained, if the former is honest and a hard worker.

### The Ministry Among Other Vocations

Those who were presenting the gainful callings were conservative in stating salaries and wages. The ministry did not suffer in comparison with the teaching profession in salaries in the statements made, and it was not so far behind the gainful occupations if one takes into account the average of the years. It was also made quite evident that not all the difficulties of a life work are to be found in the ministry. The speakers were careful to set forth the disadvantages of the vocations they presented, as well as the advantages.

Many of the speakers referred to the change that has taken place in fifty years in vocational guidance—practical help in finding one's life work.

The holding of such conferences is an indication of the progress that has been made by the leaders of state schools in their efforts to make the largest



possible contribution to the lives of boys and girls. The fairness of these leaders is shown by the fact that they gave the ministry just as much opportunity for presentation as was given to any other vocation. These leaders have an advantage over church leaders who are working with the youth

by the fact that they have no competition in the field. They are dealing with a unified system and in some ways get good results. Church leaders in their work with youth have, however, a freedom and an intimate relationship which is very advantageous.

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### Indian Leadership

**M**R. HEITZ sends this note concerning Arthur Tibbets, the Indian assistant superintendent of Standing Rock Reservation:

"I called all the native teachers together at the home of Mr. Tibbets, Cannon Ball, North Dakota, who is in charge of this territory. I was again impressed with Mr. Tibbets' outstanding qualities. A few years ago, his wife sold her land. With

the proceeds they built themselves a fine six-room frame house with full basement and a furnace—by far the best Indian house in Standing Rock. Mr. Tibbets is also a good farmer, raises practically all his own feed for his hogs and chickens. He is a fine example and fortunately combines with his industry the qualities of leadership. He has great influence throughout that region.

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## "An Empire Awakening"

This is the Story of Splendid Pioneer Service in a Parish as Large as Two New England States

By REV. NELSON F. COLE



REV. NELSON F. COLE

**K**LAMATH circuit in southern

Oregon is a Congregational project. It is a pioneer work. Men like G. N. Edwards, James W. Price and E. S. Bollinger blazed the way under the leadership of Rev. C.

H. Harrison, our Superintendent. However, actual organization is only one year old. While Klamath circuit is a baby in years, it is a giant in size. Connecticut and Rhode Island could both be placed in my parish.

The Congregational Sunday School Extension Society is interested in the neglected children of school age in Klamath County. The parents of the children have been attracted to this region by its various profitable industries. A number of the men are lumberjacks working in the wonderful forests. We have 37,000,000,000 feet of pine, fir and other trees. Cattle and sheep raising is also a leading industry. The yield of beef, sheep and wool for last year amounts to about two and one-half million dollars and that of other farm products in-

cluding grain, hay, dairy products, potatoes, poultry, hogs, truck, and so forth, totaled some three millions more.

### A Sportsman's Paradise

Tourists bring their families here to enjoy our beautiful lakes and fishing streams. Hunters from Portland and San Francisco are attracted by the plentiful supply of ducks, geese and deer.

### The Human Harvest

There are 2997 children in our public schools. Through six Sunday Schools organized last year seven per cent of these children are influenced for Christian living. Fifty per cent of children attending public schools are in the country outside of Klamath Falls. They are, as Mrs. Cole says, "Bright children far out on the prairie and in lumber camps with no church influences, in many instances, save our Sunday Schools."

In one country Sunday School, it was found that no one had heard the Lord's Prayer. None had read the Beatitudes. A Mexican girl had never heard of the twenty-third Psalm. Despite the Bible course prescribed for public schools, I find lamentable ignorance concerning it. Our services are certainly needed in these isolated places, and owing to the transient character of the lumber camps, it is purely missionary work that must be done. There is no immediate hope for permanent church work in certain portions of Klamath County. There are five Sunday Schools outside the city as indicated on



the map. A letter received recently from Modoc Point reads: "We have thirty-four pupils and our Sunday School is growing. We hope you can visit



SUNDAY SCHOOL CHILDREN GATHERED FROM FIELD AND FOREST



PARISH HOUSE—LOCAL ENTERPRISE

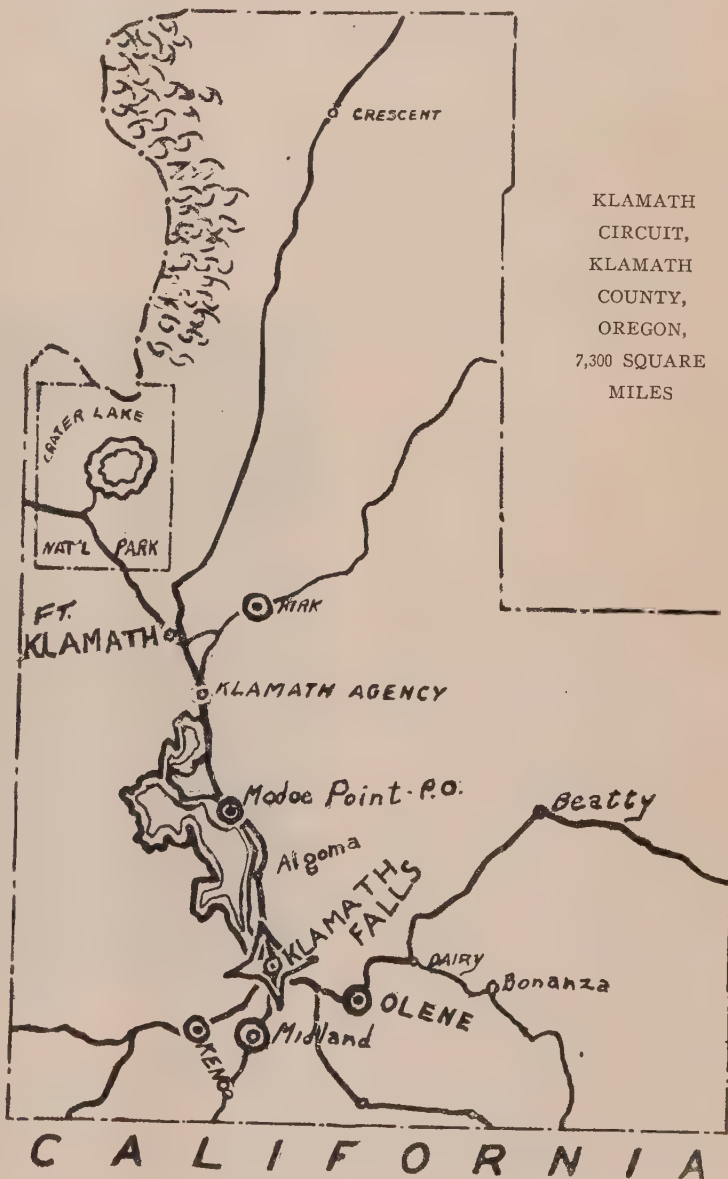
cupied by various classes. When Mrs. Cole came last November, Superintendent Harrison urged the transformation of our large barn into a parish house, thus leaving the parsonage free. It was decided to act upon this valuable suggestion.

us soon." Such calls demand immediate response.

#### Mills and Mill Children

Klamath Falls, the city, however, should develop into a strong Congregational center. The chamber of commerce puts the population at 13,000. Forty mills are operating. The pay roll is one million dollars a month. The town is on the main line of the Southern Pacific. The Great Northern Railroad will run its first train through on May first. The railroads cut the city in two. On the east side of the track has sprawled out in the last six years the Mills Addition. To dodge the high rents, workmen threw up shacks one and one-half to two miles from the center of the city. Almost every home has three children. Here is a population of 2,500 practically unchurched. Their poverty can be gauged by the fact that three-quarters of the city charity last winter went to Mills Addition. It is too far for the children to attend public school in the town, so a fifteen-room public school was erected, called the Mills Addition school. There are 433 pupils enrolled. It is too far also for them to attend Sunday School uptown. Therefore we acquired a bit of property as a "toehold."

The winter of 1926-7 I was alone here, the uncertainty of pioneer work not warranting the moving of my family. The new Sunday School met in the parsonage. My bed came down Sunday morning in order that the "high" classes might meet in the bedroom. All the rooms were oc-





### The Woodpeckers' Brigade

Accordingly, my "Woodpeckers' Brigade" of boys drove eight-penny nails all over the barn to tighten it, as a start toward a parish house. Now we have a building of colonial architecture with two stories. The first floor can be used as a social and Boy Scout room. By accordion doors it can be divided into three classrooms. Upstairs is the chapel, where a monthly preaching service is held and adult class work carried on. To renovate this four-hundred-dollar building would have cost \$1100, but through the help given by my brother, F. W. Cole, in soliciting funds and through the generosity of carpenters, mill operators and business men, our present indebtedness on the new parish house is only \$200.



WOODPECKERS' BRIGADE AT WORK

Children of the Sunday Schools of America, may your interest, investments and prayers bring forth fruit in Klamath County!

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## Community Congregational Church of Little Falls

New Jersey Congregationalism Adds a Promising Child to Its Thrifty Family

By MRS. D. FOSTER UPDIKE

IN Northern New Jersey, tucked in the valley between Singac and Great Notch, on one of the main state highways, is the picturesque village of Little Falls. In this little village there were one Catholic and three Protestant churches, when a group of young married people, with their children, decided that there was also room for a Congregational church. The idea was given earnest and sincere study for many months. This group of young people sensed the need of a program for themselves and for their children which as yet had gone unmet.

After a conference with the leaders of the other churches and a very careful check-up on the whole situation, the little new Congregational church was prayed into existence, if ever a church was. The group itself, before it called for leadership, bought a fair-sized house, with an option on a connecting corner lot, at the extreme other end of the village from the churches already located. It is at this end of the village that there is a rapid real estate development going on.

### Simplicity and Beauty in God's House

The house itself has been redecorated in soft,

attractive colors, all the walls painted, the floors refinished, and separate classrooms made ready for the Sunday School and young people's work. The kitchen has been equipped as a church kitchen, and a church auditorium has been built and connected with the house proper. One cannot enter this little auditorium without being conscious of a deep sense of reverence and quietude. The walls are done in a creamy buff. Where you might expect a molding, within a foot and a half or so of the ceiling, like a finish to a panel, there is a projection, behind which the lights are concealed. The resulting light, while soft and indirect, is sufficiently bright for all reading purposes. There are well-proportioned, comfortable chairs, with rack backs, arranged in two blocks, with a center aisle. At the end of the auditorium, opposite the entrance is the pulpit, quietly and tastefully furnished in the softest browns, and above it is a very lovely picture of "The Lost Sheep." There is space in the



REV. ROSWELL F. HINKELMAN

house proper for the recreational and social life of the group.

None of this has been extravagantly done, but such good taste and judgment have been shown



at one somehow gets a sense of all that motivated this group of young people, and marvels that, alone and of their own initiative, out of a sense of their own need, they took this step.

Then they made a careful study of the Protestant churches and, feeling that in their particular circumstances they would like to become a part of the congregational fellowship, sent out their invitation to the Congregational churches. Dr. C. W. Carroll, state superintendent, who had spent weeks in study and investigation of the whole situation, brought the matter before the Congregational Church Building Society, which in turn studied the matter and gave the church their backing.

#### The New Minister

Then came the search for the man who was young enough to be one with them, wise enough to comprehend and to vision, friendly enough to attract and hold their young people, to meet those who would be coming to live in the new community and to have fellowship in a cordial way with the churches already established. They feel sure that the man they have called to be their minister, the Reverend Roswell F. Hinkelman, is, to quote one of the men of the church, "divinely held for this time of work."

Mr. Hinkelman, when he appeared before the Council of Recognition on February 22, 1928, read this unique paper in the form of a dialogue between

a skeptic and a Christian—the Christian a young minister and the skeptic a young physician. All that one can think of in relation to the scientific and the materialistic appeared on one side of the dialogue, and all that makes the Christ real and his program a practical program for today on the other. When the paper closed, it not only revealed the conversion of the skeptic but answered any questions that might have been in the minds of the group assembled at this service as to Mr. Hinkelman's theology, his social program, his logic and his faith.

It was the privilege of the writer to be called to present the denominational program in the light of the possible activities for the women of the church. This was a new experience, for not only was this an infant church, but it was a group coming new to the whole Congregational fellowship, so that one could take nothing for granted in Congregational background, and faced an open road with beckoning hands outstretched. The challenge of meeting such a situation and the responsibility for thinking and guiding straight and clear were tremendous.

As one looks into the future there is no doubt of the place that this community church will fill—in the life of Little Falls, among the churches of New Jersey and in the fellowship of the denomination.



## Lincoln Day Drive at Lincoln Academy

Self-Help Is a Watchword With Our Students

By MISS E. J. ANDERSON

After their struggles and trials Ponce De Leon had found the fountain of youth or Columbus had found gold they would not have felt any more rewarded than we did at the end of our long drive at Lincoln Academy at King's Mountain, North Carolina, for Lincoln Academy gave to the American Missionary Association with generous heart and good will the sum of \$1,185.21, as a symbol of sacrifice and struggle and a desire of negro youth to help himself. You surely realize that in such a missionary school pledges for large sums were not possible. Most of the children are coming to help to get themselves an education. This stupendous drive, practically doubling the amount raised in last year, was conducted through the sale of eatables, tag parties, plays, solicited money, candy pulls, tag sales and various types of socials and the like.

The ninth grade, under the leadership of Mrs.

Morton, their special adviser, prepared an operetta, "Indian Days," which was given in a number of adjoining towns as well as at the academy. When the ninth grade finished its arduous campaign the twelve students and one teacher had presented to the American Missionary Association to help its glorious work the sum of \$433.25.

The tenth grade, with their leader, Miss White, had prepared a serious drama, "The Noble Outcast," which had been given with promising results at the academy. The pleased audience had stirred up in the hearts of the players great ambitions to tour the neighboring towns in hope of swelling their contribution to the Lincoln Day Fund. After many adventures, including a call on the president of a neighboring bank, they walked proudly to the platform on the final day, and handed Principal Ricks the sum of \$205.

The senior class used many methods to get their



contribution. They sang Negro spirituals—"Seek and Ye Shall Find," "Swing Low, Sweet Chariot," "Hard Trials," and "Heaven"—to many audiences. The senior boys gave a minstrel show which caught the fancy of many audiences in the neighboring towns. They were not able to take the lead in this drive, but deserve great credit for their splendid efforts. They also presented the goodly sum of \$205.

The juniors put on a successful play, "Sweetheart," in the elementary building, and though it was a rainy night the crowds came through the mud, and the play and supper brought in more

than sixty-eight dollars for the great fun.

Even the elementary school had a share, and very large share. The fifth and sixth grade debaters discussed the question, "Is Education More Valuable than Money?" With their selling of pi and acting of plays, with their debates and solicited contributions, the elementary school gave \$153. for the drive. Each little incident has spoken of sacrifice, work and contributions that the teachers and pupils have willingly made that Lincoln Academy might rise to the top of the ladder in the great effort of the American Missionary Association schools for their support.

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## A Fruitful Church in a Fruitful Land

Success in Solving the Sunday Evening Problem

By REV. I. BALCOM BALLMER, Gentry, Arkansas

GENTRY, Arkansas, is passing through a period of rebuilding. Eight old business places were recently torn down and replaced by modern brick buildings. More are to be constructed in the spring and early summer. The people are also rejoicing in a handsome new railway station. In this thrifty, prosperous, growing locality is situated a Congregational church. The writer, who became its pastor more than a year ago, has found a marvelous opportunity to help lay foundations for a church which should become one of large influence in the denomination.

One knows without telling what industries are followed by the people who live in this part of the Ozarks—the most beautiful spot in the world. Fruit-growing is the principal one. Apples, grapes, strawberries, also tomatoes, are shipped out in carload lots as are grains in the agricultural district to the north. The people have passed through many unfortunate and seemingly unavoidable setbacks, but they are unafraid and most loyal in their attendance and support. Last year, for example, there was a loss of practically the entire apple and grape crops, yet when the Every Member Canvass was over, it was found that the church was financed for another twelve months.

The church activities are meeting the approval

of the people of the community. One very delightful occasion was a Washington's Birthday banquet served by the ladies to a hundred and thirty-five persons. The men, determined not to be outdone, gave a Mother and Daughter banquet and the women themselves prepared the good things which adorned the festive board.



REV. I. BALCOM BALLMER

In spite of the limitations of a small village church, we have successfully employed the forum idea. By taking advantage of the issues and talent at hand, the church services have awakened far more than ordinary community interest and have attracted unusual audiences. An example of this method was the use of Sunday night, November 5, for an Armistice Day service, with an elaborate musical service, the unveiling of the American and Christian flags as permanent fixtures on the platform, and a brief address by the mayor. Another night we observed Temperance Sunday when a past member of the legislature gave the address

on "Peace and Prohibition or Rum and Rebellion." On still another occasion the John E. Brown College, a nearby school, gave the entire program and again the theme was "The Majesty of the Law."

The effect of these meetings has been to stimulate varied and important issues, attract wide community interest, and make the church a greater influence



ance for good citizenship and public weal than usual or even possible without either rare ability or striking

methods. People come to these Sunday evening forums who do not attend any church services. One candid thing about us is that the local church is backing up its pastor in this effort.

Both the church and the Bible School are steadily growing in numbers, usefulness and popularity. One day this will be a great and useful organization and instead of asking home

missionary aid, will be aiding other churches. We are trying to build up such a measure of self-help

that complete independence shall result. We need just one thing to make our church more use-



ARMISTICE DAY DECORATIONS AT THE CHURCH

ful, and that is a mimeograph. Has not one of the larger churches one which is not in use?

## Fidelia Sheldon, An Appreciation

By MRS. IDA VOSE WOODBURY

*Miss Sheldon was for many years most useful at the Boston office of the A. M. A., having, among other duties, special charge of the fine illustrated lectures sent out from that place.*—EDITOR.

It must have been in 1900 that I first saw Fidelia Sheldon in the little American Missionary Association school in the North Carolina mountains. She had been there nearly three years. The school was called Saluda Seminary—a boarding school for girls, a day school for boys, also. Very primitive it was in those days: just one big, ramshackle structure with a barracks-like apartment for sleeping quarters for the girls; school rooms, living rooms, teachers' rooms on first floor. Miss Sheldon was tall and slight. One would hardly think there was power enough in the rather slender body to govern the motley crowd of mountain children many of whom had illiterate parents, and some came from little cabins—homes of poverty. One look into the deep, dark, loving, yet firm eyes quelled all doubt. She was retiring at first to the point of shyness; but an unusual magnetism, when swayed by the work she loved, gave her complete control both as a teacher and principal.

I loved to watch her work, her teaching was so concise, illuminating. She taught both mind and heart. Her life was a constant outpouring to

the wants of humanity as represented by these needy children; her one aim to be about her Master's business. A number of visits were made to her in this school.

After several years at Saluda and one at Macon, Georgia, she returned to her home in Beverly, Massachusetts, because needed there. A year or two later she came to work in the office of the American Missionary Association in Boston because it was mission work, though not "on the field" she loved. But the same care and devotion, the same interest which characterized her teaching were manifested in the harassing details of "the office." And many were the demands made upon her.

Her parents must have had an inspiration, a prevision when they named her Fidelia—*fidelis*—for a more faithful servant of the Master never lived. Sometimes in the day's tiresome routine she felt that it was "faithful in that which was least." Now she is "ruler over many things."

Dear ones long severed gather round her there,  
And words of loving welcome reach her ears,  
While over all the gracious plaudit sounds,  
"Servant of God, well done."



# "The Children's Share"

A New Children's Day Service

"THE Children's Share" is the title of the 1928 Children's Day service prepared for the Sunday School Extension Society by Louise L. G. Cummings. It shows in dramatic fashion how children may have a part in the threefold program of the church: worship, service, giving.

A delightful pantomime called "Keys" illustrates the service motif. In this appear the burgomaster, citizens and children of a thriving medieval village, and the boys and girls, less favored, who live above the city on the mountainside. Interest centers in the effort of the people of the town to find a key which will unlock the heavy gate which separates all the children from the fruitful valley below. The Old Key-man, an elusive figure, slips in and out of the action as the story progresses. The Pastry-man, with his wares, lends color to the scenes. Costumes and setting are simple enough for any school to manage.

The worship side of the program appears throughout from the processional to the benediction. Little folks offer sentence prayers; older boys and girls

read the scripture passages; a junior choir takes part with the school in a simple antiphon. Provision is made for the consecration of children by baptism and for the distribution of Bibles, if that is desired.

Giving, the third cardinal point of the service, finds emphasis in the opportunity afforded the entire school and congregation to contribute to the work of Sunday School Extension, by sending a special offering to the Society charged with this important activity.

The service was tested last year in the First Congregational Church at Bennington, Vermont. It may, therefore, be ordered without hesitation as to its practicability. Samples will be sent upon request and the service and supplement furnished free to schools undertaking to make an offering for the Sunday School Extension Society.

Orders may be sent to the nearest depository: Beacon St., Boston; 287 Fourth Ave., New York; 19 S. La Salle St., Chicago. Just address Children's Day Program, Congregational Headquarters.



## A Dozen New Courses of Study

Missionary Education Material for 1928-1929

By JOHN LESLIE LOBINGIER

FEW people realize the magnitude of the task that confronts the interdenominational agencies each year in the preparation and publication of ten or fifteen text-books besides general reading books, books on method, maps, plays and other materials. The general themes must be selected, the authors secured, the manuscripts prepared and criticized by the various denominational representatives; these manuscripts must then be revised, edited, published and distributed.

One proof of the fundamental unity of the Protestant churches is found in the fact that as they work together at such a task as this they find no essential differences in their points of view. The representatives of all the cooperating denominations have a voice in deciding every step of the process of getting out the missionary education courses and text-books year by year.

The prospects for early publication are unusually bright this year. Some of the books are already available at the denominational book stores; others will be ready in May or June. They may be ordered from the Pilgrim Press, 14 Beacon Street,

Boston, or 19 South La Salle Street, Chicago.

Some of these books will be used in summer conferences. Some will be used during the coming year in Church Schools of Missions, special classes and women's societies. As suggested in the manual, "Missionary Education in the Church", many of these courses—e.g., those for primary and junior pupils—may be used in the Vacation Church School, the week-day school, as short courses in the Sunday session of the Church School.

For the year 1928-29 the foreign missionary theme is *Africa*. The home missionary theme is *Home Missions Today*. It is recognized, however, that no such general topic as the latter is suitable for children; *Alaska* has therefore been chosen as the homeland theme for juniors and for primary children. A brief description of the various courses follows.

### For Primary Groups

The authors of the new courses for children

\* This manual may be secured from the Department of Missionary Education, 14 Beacon St., Boston, at ten cents a copy.



of the first three grades are well known to primary leaders: Mary Entwistle, of England, the author of many books and stories, and Gertrude C. Warner, a Congregationalist of Connecticut, whose book, "The World in a Barn," has proved so popular.

"The Call Drum," cloth, seventy-five cents, is the primary book on Africa. It contains a group of attractive stories by Miss Entwistle on African child life, together with helps for the leader. These helps were prepared by Elizabeth Harris, Elementary Secretary of the Missionary Education Movement, whose ability in this field is recognized. Miss Harris has used these stories with a primary department in New York and the course is therefore the result of experimentation.

"Windows into Alaska," by Gertrude C. Warner, cloth, seventy-five cents, is uniform in size and style with the other children's graded courses that have appeared in recent years. The stories are interesting and the plan calls for children's notebooks, the covers of which are cut out like open windows. Alaskan pictures are slipped behind the openings. Each child sees his pictures through his "windows into Alaska."

Two new primary picture story sets will also be ready early in the summer: "Africa Picture Stories," by Lois J. McNeill, fifty cents for the set of five stories and pictures, and "Alaska Picture Stories," by Mrs. Florence C. Means, seventy-five cents for the set of four stories and colored pictures.

#### For Juniors

"In the African Bush," by Jewel H. Schwab, cloth, seventy-five cents, is one of the new junior courses. Mrs. Schwab has been in Africa for some years as a missionary under the Presbyterian Board. She therefore has the necessary background of information. Of equal importance, however, is the fact that she knows how to write stories that will appeal to boys and girls. Her helps for the class sessions are definite and clear and include worship suggestions. The book is uniform in plan and binding with other junior project courses that have come from the Friendship Press in recent years.

"Camp Fires in the Congo," by Mrs. John M. Springer, cloth, seventy-five cents; paper, fifty cents, is the new book for juniors published by the Central Committee on the United Study of Foreign Missions. It is a reading book rather than a course of study, although at the beginning of each of its six chapters will be found about a quarter of a page of suggestions on dramatization, imper-

sonation, construction work, picture study, storytelling, and so forth. This may be as appropriately used by intermediates as by juniors.

"Under the North Star," by Katharine E. Gladfelter, cloth, seventy-five cents, is the new Alaskan course for juniors. Miss Gladfelter's ability as a young people's worker is well recognized and, as we should expect, she has given us an interesting and valuable course. Her stories are more than "entertaining"; they are educationally valuable in themselves, and especially so as they are used in this course of study. Classes using this book should plan to spend about two months on the course.

#### For Intermediates

"Black Treasure," by Basil Mathews, cloth, seventy-five cents; paper, fifty cents, is a new American edition of the volume published in England in 1925. The missionary education world has no more fascinating writer for young people than Basil Mathews; his name attached to a book is a guarantee of charm and vividness in style and of value in content. This book of eight chapters aims to show the interdependence of Africa and America. Its spirit is seen in its last paragraph: "We are in the same world. . . . The African has gifts that we have not; we have gifts that he has not. God made us like that so that we could use the gifts of each for the good of all."

"Meet Your United States," by Mary Jenness, cloth, \$1.00; paper, sixty cents, is the homeland book for intermediate leaders. Miss Jenness, a Congregational leader and intermediate specialist of New Hampshire, has done a very original piece of work in this course. This is not to be put into the hands of the pupils but is really a methods book for the leader suggesting suitable procedures. It is in large measure a record of experience. It contains valuable suggestions in regard to using the informal method of dramatization. This book will prove particularly valuable to the leader with some initiative who prefers to do original work rather than to follow in the beaten paths.

#### For Seniors

"Africa Today," by Mary Jefferys, paper, forty cents, is a course-plan for classes of the high school age and a little older. Miss Jefferys is one of our younger Congregational leaders of real ability. She has worked with two young people's groups in the preparation of this course. The author assumes that the leader will also have "Africa and Her Peoples," by F. D. Walker, paper, eighty cents, and makes frequent reference to it. A limited amount of background material, however, is included in "Africa Today." The course is planned for



nine class sessions, with suggestions as to stories, reports, discussion subjects and dramatizations. For each session there are worship suggestions, including Biblical and non-Biblical material.

"Youth and the New America," by G. Bromley Oxnam, cloth, \$1.00; paper, sixty cents, is the homeland course for high school groups. Professor Oxnam was formerly pastor of the Church of All Nations, Los Angeles, and now teaches in the Boston University School of Theology. The course is planned for six sessions and includes discussions of the international problem, the industrial problem and the racial problem. It is a challenge to young people of high school age to work for "the new home missions" by frankly facing the problems confronting America today and giving themselves in service to their solution.

#### For Adults and Young People

"The New Africa," by Donald Fraser, cloth, \$1.00; paper, sixty cents, is an American edition of a book by the same title published in England a year ago. The author is now Home Secretary of the Board of Foreign Missions of the United Free Church of Scotland and an authority on Africa. The course is planned for eight sessions, covering such subjects as The African in His Setting, The Faiths of Africa, The Church in Africa, Problems of Contact, and so forth. The book contains a good map of Africa in color and a carefully selected reading list. It will undoubtedly prove a popular course.

"Friends of Africa," by Jean Kenyon MacKenzie, cloth, seventy-five cents; paper, fifty cents, is the 1928-29 course of the Central Committee on the United Study of Foreign Missions. It is a study of Africa's needs, prepared especially for girls' and women's groups. Each of the six chapters has a

foreword by J. H. Oldham, Editor of the *International Review of Missions*. The book is well illustrated and has a good map of Africa in color. The author was once a worker in Africa and is well known for her "African Adventures," "An African Trail," and other books.

"What Next in Home Missions," by William P. Shriver, cloth, \$1.00; paper sixty cents, is the homeland text-book for the year. The author is Secretary of City, Immigrant and Industrial Work of the Presbyterian Board of National Missions and eminently fitted to write this course. In six chapters he presents the home missionary situation today, in city, town and country. He tries to stimulate independent study of the situation in each class's own community and lead to a better understanding of how to live together. From this local study the student is led to a larger consideration of problems and possibilities in all parts of the United States.

The Department of Missionary Education, 14 Beacon Street, Boston, will prepare brief helps for leaders of classes using any of these three books listed as "For Adults and Young People." Each set of helps includes suggestions for the conduct of each class session together with a number of selected pamphlets describing related Congregational work. This is a part of the "Leaders Help Service" and is available without charge to any who send in their requests.

Aside from the courses noted in this article new books are constantly coming from the press, valuable for general reading or as background material. The most important books for workers to keep in mind, however, as they plan their missionary education program for the coming year are the twelve described above.



## May Program Topic

### Inter-racial Cooperation

*"The cooperation of men of character, intelligence and good will of both colors is as certain as it is necessary."*

*"The method of missions in the future must be one of seeking the cooperation of both races, not of complacent propaganda by either of them."*

Scripture: "A Man of Ethiopia." Acts 8:27-39.

Negro Spiritual: "Rise, shine, for thy light is a-comeing."

Prayer: For our teachers of both races, some isolated and ostracized, that they may be strong and maintain the "spiritual glow."

For the presidents of colleges for both races, that divine wisdom may be given to meet the demand for higher learning.

For the students of both races in schools and colleges, that they may be led to thirst for God and to find him.

For the members of the churches of both races and their pastors, that they may realize their responsibility as the leaven of Christ in the nation.

For all hospitals, nurses, communities; for those in large cities and in rural districts, that the people of both races may make all needed adjustment in



itude and behavior in the true spirit of good will. Negro Spiritual: "I want to be a Christian in my heart, in a-my heart."

#### Something You Should KNOW

*"The less connection your tenets have with vital experiences and present facts the more do they enchain themselves in stubborn prejudice."*—BENJAMIN IDE WHEELER, "The Abundant Life."—*Modern Reader's Calendar.*

Brief talks on the progress of the Negro in fifty years in the fields of

- (a) Education, and professional life.
- (b) Business, farming and banking.
- (c) Ownership of homes and property.

Inquiry: What colored schools and colleges are sponsored by the American Missionary Association?

Which national society includes Negro work in the North in its program? Give some facts about colored churches in the North. Location of principal churches.

How does the Inter-racial Commission of the National Council function?

#### Something You Should GIVE

A portion of time to careful study of the field of inter-racial cooperation; its conditions and problems and your personal relation to them.

Your part in the share of your church in the

apportionment for the support of our cooperation in our colored work, as stewards of the manifold grace of God.

Hymn: "These Things Shall Be."

#### Something You Should DO

*Handwork service* providing parsonage boxes for our colored ministers.

*Community boxes* the contents of which may be sold and produce revenue for furnishing dormitories, dining rooms, hospitals and teachers' homes.

*Hospital and clinical supplies* including: bed linen; table linen; towels; rolls of gauze; rolls of unbleached muslin; blankets; tooth brushes; safety razors.

Reference material:

THE AMERICAN MISSIONARY.

"Race Values and Race Destinies," by George L. Cady, D.D.

"The Negro Around the World," by Willard Price.

"Negro Problems in Cities," by T. J. Woofter, Jr.

Inquire of The American Missionary Association and The Church Extension Boards for information on schools, hospitals and churches, and quotas of clinical supplies: 287 Fourth Avenue, New York.

NOTE: *One advantage of this program is that it affords opportunity for intensive study by the group and does not require a speaker from outside.*



## A Home Missionary Pilgrimage

THE Congregational Church Extension Boards are planning an Inspection Tour of North Dakota which will immediately follow their annual meeting at Minneapolis. The following prospectus has been arranged by Rev. A. C. Hacke, Superintendent of the Congregational Conference North Dakota.

This is an opportunity to make a twelve-hundred-mile trip through North Dakota visiting different sections of the state and types of all our various missionary work. With favorable weather over missionary enterprises will be inspected. We will start in the state's largest city with its church-colleges and business enterprises in the famous River Valley, and going westward cross the rolling prairies into the ranching section of the West. Thence northwest through the Fort Berthold Indian Reservation to Minot; then eastward through the lake region to Grand Forks, the seat of the state university and south through the farming region to Fargo. We shall see the fertile valleys, the rivers that drain the highlands, some toward

the Gulf of Mexico and others toward the Arctic Ocean.

We shall visit the various types of church work by which the state is characterized: some self-supporting; some just in the process of becoming self-supporting; others, missionary churches that are challenging us to stand by them; and still others, the types of communities that weigh heavily on our hearts. We shall be in touch with churches where a minister devotes himself to a single church and others where, for economic reasons, a man must spread himself over two, three or four towns and the adjacent trade territory. We shall note the effects of denominational corporation in church federation and reciprocal exchanges and the effects of the ecstatic sects that know no rule of comity, courtesy, or Christianity, where institutional churches fail to meet their doctrinal standards. We shall see where Congregational church services are conducted in English, German and three dialects of the Indian language.

A visit to the Bad Lands and a day on the Indian



Reservation will bring experience that can be duplicated nowhere else. Some of the most scenic spots of woodland, hill and glen, as well as the never-ending reaches of the open prairie will come within the trip; spots made famous by Theodore Roosevelt and the school and churches that stand as a monument to Dr. Charles L. Hall's more than half a century of constant Christian service. We shall meet people—saints, and sinners—men of the friendly type; and there will be opportunity for preachers and those who think they can preach to bring a message to waiting hearts.

#### Expense

To see the work most satisfactorily we shall need to make the trip by automobiles. A busy ten days' trip is outlined, and in case of rainy weather it will need to be shortened somewhat. The cost will necessarily depend to some extent on the number in the party, but should be for transportation, hotel and meals for the ten days, from sixty to eighty-five dollars.

#### Tentative Itinerary

Arrive Fargo, *Friday, May 25, 1928*: Great Northern train No. 29 at 6:05 a. m. Sleeper off at Fargo; or Northern Pacific train No. 7 at 7:25 a. m. Sleeper off at Fargo.

*Friday, May 25*.—Breakfast 8 a. m.; Conference at Headquarters at 9 a. m.; Inspection of Fargo, 10 a. m.—2 p. m.; First Congregational Church, Fargo College, Agricultural College, Plymouth Church, Moorhead Teachers' College, Moorhead Congregational Church.

Leave Fargo 2 p. m.; Oriska; Valley City; Sanborn; Eckelson; Jamestown (Hotel Pulscher).

*Saturday, May 26*.—Eldridge; Cleveland; Medina; Tappen; Dawson; Bismarck (Luncheon at Grand Pacific Hotel); Mandan; Flasher: One car stops over Sunday. (Flasher Hotel); Mott (Brown Hotel).

*Sunday, May 27*.—Divided Teams:

*Morning*: Flasher, Mott, Regent.

*Afternoon*: Timmer, Solen, Pleasant View, Havelock.

*Evening*: Shields, Elgin, New England.

Night spent at Flasher Hotel; Mott, (Brown Hotel); New England, (Gardner Hotel.)

*Monday, May 28*.—Teams meet at Dickinson 10 a. m.; Medora and Bad Lands, Luncheon at Medora, and return to Dickinson (Villard Hotel).

*Tuesday, May 29*.—Killdeer; Dunn Center; Hailiday; Elbowoods.

*Wednesday, May 30*.—Fort Berthold Indian Reservation; Leave Elbowoods at 2 p. m.; Parshall Plaza; Max; Minot (Grand Hotel).

*Thursday, May 31*.—Granville; Leeds; Lunch at Sully Hill Park, south of Devil's Lake; Crazy Lakota (Lakota Hotel).

*Friday, June 1*.—Michigan; Adler; Niagara Falls; Orr; Grand Forks, Congregational Church, University of North Dakota, Sugar Mill, East Grand Forks, State Flour Mill and Elevators; Manvel.

*Saturday, June 2*.—Buxton; Cummings; Mandanville; Hillsboro; Gardner; Argusville; Harwood; Fargo (Hotel Gardner); Night trains for those who must leave.

*Sunday, June 3*.—Services in the following churches: Fargo First; Fargo Plymouth; Moorhead; Amenia; Barrie.



## A Japanese Community Center

FROM the Japanese Community Center, Seattle, Washington, Miss Knowlton reports: At present, there are one hundred and sixteen Japanese families on our lists. Probably there are twice that number of individuals with whom we have some contracts. Fifty-one children are on our September roll and the number is increasing. There never were so many children looking to us for something. We have now no association with the Y. M. C. A. or with any other organization. There are advantages and disadvantages in this independence. We may lose the small group of the older boys. They have become disaffected with the Y. M. C. A., with church and with their Sunday Schools. They are suffering from a combina-

tion of the pangs of adolescence and the race problem which they saw, they tell me, for the first time when they entered high school. They have known me intimately half of their lives, and tell me in their hearts, I think. They don't want the Y. because they think they have been snubbed by Hi Y.'s. The Pioneers are too young for the Y. They would like to form a discussion group if they could find some one like their last year's leader. I mention this detail of some of our perplexities because it illustrates one side of the "second generation" question. We can fill in the even these boys have always taken by a larger group of younger boys. But I'd like to find some way to help these lads over their hard place.



## News in Brief

### The Pilot of the *Mayflower*

REV. FREDERICK L. FAGLEY, D.D., of New York City, associate secretary of the National Council, has gone to England to greet the congregational churches and to accompany to this country the British good-will pilgrimage numbering 1,250, which will sail June 2, on the White Star S. S. *Celtic*, chartered for the journey.

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### Dr. Dana's Activities

REV. MALCOLM DANA, D.D., of New York City, Director of town and country work for the National Congregational Church Extension Boards, lectured on the new rural church movement April 9 to 19, 1928, at Vanderbilt University, Nashville, Tennessee.

Dr. Dana, who recently completed a similar service at Hartford Theological Seminary, lectured on pastoral methods, with emphasis on the rural church and the larger parish plan.

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### Secretary Stock's News Letter

SECRETARY STOCK, of the Congregational Education Society, issued last March the first *News Letter* for workers among students. It consists of four pages of mimeographed material giving general information from the field and with a special aim of creating an informal clearing house for experiences, ideas and problems. This first *News Letter* describes a retreat for university workers; interest of students in mysticism; an interdenominational fellowship conference for student workers; suggestions for private devotions; students' religious council; Freshman Week; a list of good books for reading and various other items indicative of the progress of religious work in our universities and colleges. Anyone who is interested in this *News Letter* and who has not received a copy may secure one by writing to Secretary Harry T. Stock, 14 Beacon Street, Boston, Massachusetts.

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## The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

### THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MARCH, 1928

Income for March from Investments .....	\$ 4,458.73
Previously acknowledged .....	28,262.30
	<hr/> \$32,721.03
DANIEL HAND FUND, PRINCIPAL ACCOUNT	
From the Estate of Daniel Hand.....	\$ 204.14

### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

### Years of Usefulness

REV. A. E. RICKER, D.D., rounded out twenty-one years of service as a home missionary superintendent in March; and that month was packed as full of activities as any in the entire period. Dr. Ricker served for a short time as superintendent of Indiana. He was then transferred to Pennsylvania, where he had the satisfaction of seeing the work enlarge and improve. His last and longest superintendency has been given to the District of the Central South, comprising the states of Texas, Oklahoma, Arkansas and Louisiana. Marked progress has attended his efforts, a result to be expected from one consecrated to home missionary service and who has enjoyed the confidence of the pastors and churches in every field he has served.

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### State Superintendents and the Annuity Fund

THE movement for safeguarding the ministry is extending its scope year by year. The executive officers of the Annuity Fund are constantly indebted to the alert and effective service of the State Superintendents who are their chief allies in the approach to ministers and churches. Each year their service grows more significant and in several of the states has attained the highest degree of efficiency. In consequence, more members have been received in the first three months of 1928 than in nearly six months of the two preceding years. Several State Conferences now definitely offer to share with the minister in the initial dues where the individual churches fail to cooperate. The amount involved for the Conference is slight, but it is often of critical importance to the minister. No stone should be left unturned to bring every eligible minister into the Fund. Every possible effort should be given to avoid the bitter regrets which are simply inevitable in the later years for those whose age is left unguarded.



## The Book Shelf

**A SON OF MOTHER INDIA ANSWERS.** By Dhan Gopal Mukerji. E. P. Dutton Company. pp. 114. \$1.50.

A moving thing it is to follow this fine champion in his spirited defense of his native land against what seems to him the brutal attack of the American authoress, Catherine Mayo. He appears to be uncommonly well fitted for this task—has known America and Americans since he came here to earn his way through college by dish-washing and labor in the fields; and, though still a young man, has already achieved distinction here as an author and lecturer. He knows India as only a native can. "A Brahman child he tended the village temple and as a pilgrim he set forth with bowl and staff."

Our author declares that the few winter months of Miss Mayo's single visit was a period absurdly brief for gaining any adequate view of India, with its vast and various populations and its immensely complex religions, social and political life. He accuses her of being superficial, unsympathetic, prejudiced; of exaggerating India's faults, of being blind to her many excellencies and of grossly misrepresenting her whole situation. The most offensive of Miss Mayo's allegations, namely; that a perverted sex life lies at the bottom of all India's troubles, he flatly denies, citing in support of his position hospital returns, medical experts, missionaries, educators and such authors as Ghandi and Tagore. He challenges the authoress to name the "eminent physicians" and others upon whom she depends for the most revolting of her statements.

At the same time Mukerji cannot deny many of India's more serious griefs, such as the pitiable plight of widows; the iron bondage of caste; the forlorn fate of outcasts; the neglect and suffering of children and of animals. The best that can be said about these sad conditions is that movements aiming at their relief are already on foot among the Indian people. The following paragraph will be of interest to our readers:

"We earnestly hope that whatever else may be thought of Miss Mayo's book—whether in India or in the

United States—it will not for a moment be interpreted as reflecting the attitude of Christian missionaries. If we understand at all the missionaries in India (and it has been our good fortune to know several scores), the spirit of this book is the antithesis of theirs.

"They all know the evils of India even more fully than Miss Mayo, but they see, what she fails to see—noble aspirations with which to sympathize and great qualities of soul to be admired and enlarged. Most of all, they do what the negative critic always fails to do—they associate themselves, in spirit of sacrificial service, with all the best strivings and the best aspirations of the Indian people, confident that they and we together may build a better India, a better America, a better world."

**THE MAN WHO WOULD SAVE THE WORLD.** By John Oxenham. Longmans, Green and Company. pp. 210. \$1.50

This story tells of one who possessed unlimited wealth, inexhaustible strength, high military rank and social prestige, extraordinary eloquence and magnetic power as well as unfailing good fortune, and how that man succeeded in winning all the world to good will, righteousness and consequent peace and prosperity. This he did by the simple plan of persuading everybody to adopt and repeat one little prayer:

"Our Father in Heaven

We pray thee to send into our hearts

And into the hearts of all men everywhere

The Spirit of our Lord Jesus Christ."

It is, of course, easy to pronounce this a poet's air-castle: to say that it is the height of absurdity to represent Colonel Carthew as accomplishing, single-handed and in a few months what saints, apostles, prophets, martyrs have vainly struggled to bring about throughout the weary centuries; easy to call attention to the fact this story does no more than to say in another way that if everybody would only be persuaded to do right and feel right we should all be good and happy. Yet, despite its noble absurdities—of which the

**Bible** Complete, in 31 volumes \$2.00. Sample 5 cent Address (Miss) Elizabeth Merriam Framingham, Massachusetts.

Mention The American Missionary

author is doubtless as well aware of anyone else—it is a moving tale, sort of parable, we take it; an effective way of putting the matchless truth that in the acceptance of Jesus Christ, his spirit, his program and his practice lies the solution of all our human problems, the sovereign remedy for all our troubles. Who will not heartily join the Colonel in his far-reaching petition?

**THE CHRIST WE KNOW.** By the Right Reverend Charles Fiske, D.D. Harper and Brothers. pp. 273. \$2.00.

This is not, and does not claim to be, a scholar's life of Christ. It is rather "a swift sketch of his earthly career" given by one who, himself an ardent disciple, aims to make others acquainted with his master and especially to set before college students of the present generation the charm and power of that incomparable life.

The chapters are brief, the style vivid and impressive and the whole treatment of the theme is moderate and in harmony with the best scholarship of the present day.

**MY SHEPHERD LIFE IN GALILEE.** By Steven Habousch, a Native Galilean. Harper and Brothers. pp. 59. Cloth \$1.00. Paper, \$.60.

The Twenty-third Psalm takes on new beauty and significance when interpreted by one who has spent his early life in tending his father's flock among the hills and valleys of Palestine. One reads with keen interest about conditions which necessitate even at the present time a very high degree of strength, courage, of skill and of devotion in the shepherd's part, and we are moved by the account of his intimate personal relations with each member of the flock. The story comes all the better from a man who is scarred by the teeth of the wolf, from which, in his youth, he rescued a lost sheep.